

Θ Ε Α Ν Θ Ρ Ω Π Ο Σ;

OR,

God-Man:

BEING AN
EXPOSITION

Upon the first Eighteen verses of the first
chapter of the Gospel according to

S^t JOHN.

Wherein, is most Accurately and Divinely hand-
led, the Divinity and Humanity of Jesus Christ; proving
him to be God and Man, Coequall and Coeternall with
the Father: To the confutation of severall Here-
sies both Ancient and Modern.

By that Eminently Learned and Reverend Divine,
JOHN ARROWSMITH, D.D. Late Master
of Trinity-Colledge in Cambridge, and Professor
of Divinity there.

The Lord possessed me in the beginning of his way, before the works of old.

I was set up from everlasting, from the beginning, or ever the earth was. Prov.
8. 22, 23.

*Quid est Deus? Mens universi. Quid est Deus? Quod vides, totum, et
quod non vides, totum. Sic demum Magnitudo sua illi redditur, quia nihil majus
excogitari potest. Si solus est omnia, opus suum & extra, et intra tenet, Seneca.*

London, Printed for Humphrey Moseley, and William Wi'son, and are
to be sold at the Prince's Armes in St Paul's Church-yard, and in Well-yard
near St Bartholomew's Hospitall. 1650. 1659

Jan 31





TO THE READER.



*W*hat was said to the highest
praise and Commendations,
out of the mouth of Truth
it selfe, concerning John the
Baptist, John 5. 35. may
not unfitly be spoken of the
Learned Authour of this mysterious Treatise,
That ἐκείνος ἦν ὁ λύχνος ὁ καίόμενος ἐν φάειν, He
was a burning and a shining Light ; who
by his indefatigable and unwearied studie in
the sublime mysteries of the Gospel, did spend
and waste himself to the socket and utmost
end of his last breath, to explicate the darkeſt
places of the sacred Scriptures ; that he might
give light to others in the knowledge of our
Lord and Saviour Jesus Christ. And though
this Piece be a Posthumus, yet it speaketh the
living praise of its departed Authour. And
cannot but discover its selfe to be the product

To the Reader.

of so holy and learned a Divine as the Author was. The matter it self declareth the excellencie of his worth, and the largenesse of his capacity in the right apprehending and dividing of the word of truth, to the confuting of heresies and damnable errors. It may well be said of him, as of Athanasius of old; *Maluit sedem, quàm fidei syllabam mutare*, He had (while he was) rather have lost whatsoever profits and preferments were cast upon him, than to have altered or forsaken the least syllable or Iota of his Christian-faith: who after he had fought a good fight, kept the faith, and finished his course with joy, is accepted into glory. Our losse, and the Churches deprivation of him, became his gain, his advantage. For the Prophets doe not live for ever. *Zach. 1. 5.* which may give us just occasion to wish Jeremiah's wish, Oh that our heads were full of water, and our eyes fountaines of teares, that we might weep day and night for the Prophets that are taken away from us. And, amongst them, for this Prophet of whom I may say the Poets words, *ἄλλων ἀνὰ ἑῷος ἄλλων*. That he was one of a Thousand. With what diligence, and with what
what

To the Reader.

what studie and paines, with what good conscience, with what integrity and uprightness he did carry himselfe in the constant course of his life, those that were most intimate with him cannot but testifie. All that knew any thing of him, knew the truth of all. His manner of Preaching did shew indefatigable great pains and labour, being one of the most hard courses that could be undergone, which was by way of Paraphrase, and Explication of the most mysterious and obscure Texts of the Sacred Scriptures. Great dexterity, good judgement, and profound and admirable learning were everywhere manifested in his Ministry. He was noted in the University for one of prime wit, and sharp conceipt, plain in the delivery of the word, yet so, that any one might discern there was both judgement, much learning, and wisdom mixt therewith. He had a soul that aspired after much more, than so weak, and sickly a body was able to undergoe. He put forth his strength beyond his strength to doe good. Even as a Taper, that doth wast it self to give light to others; so did he exhaust himself, & strength and vitall parts to give light to all. Nothing made him, for
some

To the Reader.

some time before his death, to give off his Ministry, but weakness, & disability of body. So that he must have this testimony, that he did service to God, and his Church, as long as God would have him to do service to him on earth. And many have cause to weep, though not for him, who is now translated to glory, yet for themselves in the loss of so faithfull and carefull a dispencer of the word of God. I dare say no more, lest, while I endeavour to declare his worth, and dignity, I should do him wrong. Had he lived to have supervised this work, no question but it would have passed his hand with more politenesse, and authority. I now desire thee, not only to read, but thoroughly to weigh, and consider the worth and excellency of the heavenly matter contained therein; That that God, that canseth light to shine out of darknesse, may cause the light of the knowledge of the glory of God in the face of Jesus Christ to shine in all our hearts more & more to the perfect day: Which at the Throne of grace shall be continually prayed for, by him that is,



Thine in the Lord,

T. A.



ΘΕ'ΑΝΘΡΩΠΟΣ.

O R,

G O D made M A N.

J O H N. I. ver. I.

In the beginning was the word, and the word was with God, and the word was God.



Ancient Records tell us, That before the first Writing of this Book, The Churches of God set upon the Work of Fasting, and Prayer, by the Appointment of St. *John*; That so they might seek Divine assistance. How much more need have I, at this time, to beg your Prayers before I begin (and all the while I shall continue) to expound this Glorious Gospel. It is therefore my hearty and humble request to you all, that your Prayers may neither be denied, nor sparingly put up for me; That, as *Augustine* pray'd for himselfe in reference to the whole Scriptures; *Domine, sint Casta delicia mea, Scriptura Sancta. Lord let thy holy Scriptures be my chaste delight. Nec fallar in iis, nec fallam alios ex iis. Let me neither be deceived in them, nor let me deceive others out of them.* So, that you would pray on my behalfe, That I may neither my selfe be deceived in the mis-understanding of the sublime places of this Book, nor mis-guide you by giving you
B either

either false, or impertinent Interpretations of them. What progresse I shall make herein, God onely knoweth. But in the Confidence of His assistance, not in mine owne strength, (which I acknowledge to be farre below many others) I shall enter upon this first Chapter, after I have premised, by way of preface, something concerning

The Title

The Writer

The Occasion

The Scope

of this sublime book.

And likewise, something concerning the Difference, between it and the other Three Gospels.

Salvation by
Christ impart-
ed, gladdeth
the heart.

First for the Title. It is a Gospel. The Gospel according to St. John. Ευαγγέλιον. The word signifieth Glad-tings, good newes. No tydings in the world so good as those that impart Salvation by Christ. And that Message was never so clearly delivered as under the New Testament; though under the Old it was, but more obscurely. Therefore though there were Gospel in the Old Testament, yet yee do not find it called Ευαγγέλιον, but Επαγγελιον, the Promise. But, in the New Testament, this message goeth under a new name of Ευαγγέλιον, namely the Gospel, Rom. 1. 1. Paul a servant of Jesus Christ, called to be an Apostle, separate to the Gospel of God. The four first Books of the New Testament, because they do most lively hold forth to you the History of Christ's Incarnation, and Conversation, and Passion, and Resurrection, and Ascension, and his Sermons, and Miracles; Therefore they are called peculiarly by this name of Gospel. All the other Books they do but inlarge, and apply, and illustrate these four Evangelists. Even as all the Prophets under the Old Testament, were but as so many Commentators upon Moses. Now, if it be lawfull to compare Scripture with Scripture, for some kind of difference there is. As in pieces of Gold, though all be pure Gold, yet some have a clearer stamp then others: So all divine truths in Scripture, are divine truths; yet there is a clearer truth in some places, then in others. Therefore you may call this of John, The Gospel of Gospels; as Solomon's Song was called, the Song of Songs. If it be lawfull to com-
pare

Evangelium
Sancti Iohannis
est Evangelium
Evangeliorum.

pare Scripture, with Scripture. He that brings glad Tydings, we say, He may knock at any man's door; Here are glad Tydings indeed! The Gospell, what is that? Certainly, glorious things are spoken of Thee, Oh Thou Gospell of God, as he said of the City of God. *Glorious things, &c.* It is called the *Glorious Gospell of the Blessed God*. Such a phrase you have, *1 Tim. 1. 11. according to the Glorious Gospell of the Blessed God, which is committed to my trust.* It is called, else where, The Gospell of the Kingdom. There is no coming to Heaven, but by the Gospell, *Math. 4. 23. Preaching the Gospell of the Kingdom.* It is called the Gospell of Peace, *Rom. 10. 16. How beautiful are the feet of them that Preach the Gospell of peace, and bring glad Tydings of good things?* It is called the Gospell of the Grace of God, *Acts 20. 24. That I might finish my Course with joy, and the Ministry which I have received of the Lord Jesus, to testify the Gospell of the Grace of God.* Would you then have Glory, or Peace, or Grace, or Kingdom, listen then to the Gospell. So much for the Title.

Secondly, for the Writer of this Book, The Pen-man of it; It is *John*. The Gospell according to *John, Matthew, Mark, Luke, and John*, these four drew the Chariot in which Christ rid all the World over. And amongst them four, *John* hath a kind of prehemineny. The Ancients are wont to compare these four, to those four beasts in *Ezekiel*, *Ezek. 1. 10.* who had the faces of a Man, of an Oxe, of a Lyon, and of an Eagle: and they make *John* the Eagle, because he soareth above more than all the rest in the Contemplation of Christ's Divinity. The Eagle maketh his Nest on high, as it is in *Job*. The Eagle can do that, which the other fowls of the aire are not able to do. It can look upon the Sun in its highest beauty. Behold the Eagle of the Gospell looking upon Christ in his Divine nature, and expressing that more then all the other *Evangelists*. They that are given to Divine speculation, know the flight of this Eagle. You that would be heavenly-minded, listen to what *John* telleth you. *John's Title.* *whom the Lord loveth.* That is his Title. *The one was leaning on Jesus Bosome one of his Disciples, whom Jesus loved.* The like of him to reveale secrets, and was in the Bosome of

Christs secrets
are revealed
to his best be-
loved ones.

Junius how
converted.

of Christ. We are wont to communicate our secrets to our friends; to those whom we love most. You may expect to hear of Christs secrets from the Disciple whom *Jesus* loved. And therefore, saith *Augustine*, *John* drew out of the bosom of Christ, the very Heart of Christ; what he was about to make known to the World. The King sendeth a messenger to you, and by his Favourite; you expect to know the whole mind of the Prince, because his Favourite is the messenger. Here is the Disciple whom Christ loved. And not onely so, but *John* the Sonne of Thunder, that is a true Title of his, which onely he and his brethren shared in, *Mark* 3. 17. *James* the sonne of *Zebedee*, and *John* the brother of *James*. He nameth them *Blanerges*, which is, the sonnes of Thunder, to rowse men from security. Here is Thunder in the Gospell. So many Words, so many Thunder-Claps. *John* was now to deal with desperate Heretiques, That denied the Divinity of Christ, and here is Thunder for them, enough to affright them all. *Junius* was not able to stand before the force of this Thunder-clap. He himselfe telleth us, That in his youth he was given to Atheism, and drowned in Cursed principles; and the first thing that brought him to the Knowledge of a God, was the beginning of this Chapter of *John*; He cast his eyes upon these words, and professed, that he was not himselfe of a long time after; he saw so much Majesty therein beyond all humane Rhetorick, that he was not himselfe of a long time after. This, *Junius* (that Translated the Bible) speaketh of himselfe. There is a mistake amongst people, as if there were no powerfull preaching, but that which is Clamorous preaching. As if the goodnesse of a mans Sermon were to be made out of the goodnesse of his Tongues, and not out of the matter; by the goodnesse of the delivery, and not by the sublimity of the Doctrine. Here is *John*, the meekest of the Disciples; the most beloved Disciple of them all, a Man of a meek spirit, as we read in his Story, yet this *John* hath something of Thunder in him. How? By the effect of his Doctrine; not by the height of his voyce. As it is said of *Pericles*, a great and famous Orator in *Athens*; He Thundered; and rattled in his speech. And so *John* in his Doctrine; the sonne of Thunder in that respect.

Thirdly,

Thirdly, you must Consider the *occasion* of John's writing this Gospel. When the Pastor was absent, the Wolves broke in upon the Flock. When John was banished into *Palmos* by *Dominian*, *Ebion* and *Cerintus*, and other Hereticks there were, that denied the Divinity of the Lord Jesus Christ, and this occasioned John, as they say, to write this Gospel, wherein he asserteth the Godhead of Christ; And so, by the way, occasionally yee see what use even Hereticks are made of to the Church of God: We had lost this Gospel, if *Ebion* and *Cerintus* had not broached their heresies. God suffereth desperate opinions to be vented for the purging of his owne Truth. The Truth of God is compared to Silver. *The words of the Lord are pure, yea, as Silver tried in a furnace of Earth, purified seven times.* Every corrupt opinion that cometh to be vented against any Truth of God, that is a new furnace; and the truth being cast into that furnace, it cometh out the purer for it. *Purified seven times.* As it is with Passengers of quality and note, were it not for some evill inveterate Currs in the street, they might passe, and never be observed; the very barking of the Dogs maketh them to be noted. So these evill inveterate Corrupt Hereticks, by their barking, have occasioned the taking notice of that truth of the Divinity of Christ. Had not they barked, John had not Written. This was the occasion. And this should intourage you to attention; because the same Hereticks are with us now: we have our owne *Ebions*, and *Cerintusses* to this day, that deny the Divinity of Christ, and say, He had no being till he took it from the Virgin *Mary*.

The reasons why the Gospel of John was written.

Fourthly, we come to the *Scope* of this Book, which is to hold out the Divine nature of Christ, as the object of our Faith, to set forth Christ as the Sonne of God, that we believe in Him, so, as to have Salvation by Him. And This St. John telleth you, to have been his aime, *Joh. 20. 31. These are written, that you might believe, that Jesus is the Christ, the Sonne of God, and that believing you might have Life through Him.* He desires to set forth Christ to us as our Redeemer, and therefore laboureth so much, both in the beginning of his Gospel, and through-
out,

out, to hold forth the Godhead, and Divine nature of Christ, That so it might appear that he is a sufficient *Redeemer*. If He had not been God, He could not have gon through with the purchase. As the Eagle trieth her young ones, by holding them against the beams of the Sun; and, if they be able to look upon them with a steadfast eye, she owneth such: So *John* bringeth his Readers to the Sun of the Divinity of Christ, and such as will not acknowledge that, are bastard-Christians, and not Saints.

5. Fifthly, One thing yet remaineth, by way of preface; which is the difference between this and the other Gospels: which lieth especially in two things.

1. First, whereas the three former *Evangelists*, insist especially upon things done by Christ, after *John* was cast into Prison; and so principally relate the acts of Christ, in the last year of his Ministry: St. *John* taketh in here the acts of his two former years: what Christ did, and what Christ said, before *John* was cast into Prison: which the other touch but sparingly upon.

Secondly, whereas the other *Evangelists* insist mainly upon what Christ did; Saint *John* rehereth especially what Christ said. They are much more lurge in recording his Miracles; *John* in recording his Sermons, and Prayers, as Chap. 13. Some Miracles indeed he relateth to us, but they are such, as wake my either for his Discourse with the Disciples, or for his disputation with his Adversaries. So still he seemed more to take notice of what Christ said, then what he did.

I now prepare you to be attentiv: for I begin to close with the first Chapter, and with these first words of the Chapter, which are of so great importance, That, as I told you before, they had a most extraordinary force upon *Junius* his spirit; and besides, upon one *Numenius*, a Heithen Philosopher. That falling upon this Gospel, cried out in a kind of indignation, This *Barbarian*, saith he; (for so the *Greeks* call the *Jews*) hath concluded more in a few lines, than our great Philosophers have in all their Books; He was so taken with the mystery of these words! For they are words which the most quick-sighted Christian can be hardly able

able to see through. And throughout, I shall endeavour to make it as plain, as God shall enable me. Only ye must not take it amiss, if some things shall be left obscure. *Augustine* saith, *I will not defraud those that are able to understand, for fear of being irksome, to them, that are not able.* Do but think your selves at a feast. When many guests are invited to a feast, They are of severall Constitutions, and like severall dishes. But now, Shall a man that seeth such a dish before him, to which he hath no stomach, presently rise from the Table? No, he will perhaps think with himselfe, Other men may like this dish: So it should be taken here. Suppose something be too hard for thee, it may perhaps be clear to another. *Paul* is a debtor to the wise, and to the unwise; therefore let none arise and goe away, but let every man expect his portion. Do you hope, that whatsoever difficult passages there are in the Scriptures, yet there will be some full of Light and Comfort. To close then, with the first verse.

In the beginning was the Word, and the Word was with God, and the Word was God.

Text.

YE have here the *Subject*, and the *Predicate*, which are laid down in three Propositions. The subject in every proposition is the same, the *Word*. And there are in these three propositions, three things predicated of this *Word*.

First, an eternall *existence*, and that in the first Proposition. *The Word was in the beginning.*

1.

Secondly, a Personall *Co-existence* of Christ with the Father. *The Word was with God*, namely, as a distinct person from God. That is the second Proposition.

2.

Thirdly, a *divine Essence*. *The Word was God*: a distinct Person, indeed, therefore said to be with God; but of the same Nature, therefore said to be God. Mysteries have more need of Adoration than Locution.

3.

The first thing we are to understand, is, a discourse of the Subject of these three Propositions. The *Word*. And for the clearing of that, three *Queries* we shall resolve.

First, what Person is here meant by the *Word*?

1. *Query:*

I

Respon.

Christ is called the Word by John.

I answer clearly, *The second Person in the Trinity.* O whom; ye shall find him called not onely by St. John, but by St. Luke, and Paul too. Jesus Christ is called by St. John, *The Word*, 1 John 5. 7. *There are three that beare record in Heaven, The Father, the WORD, & the Holy Ghost.* Here the *Word* cometh in, in the second place, between the *Father*, and the *Holy Ghost*, to denote the *second Person*, Revel. 19. 13. *He was cloathed in a vesture dipt in Blood, and His Name is called the Word of God.* Neither is John the onely man that calleth Him so, though, by the way, St. John himselfe, above all the Apostles, got the name of Θεολογος, *John the Divine*. (A word too much scorned now a daies) Θεολογος, why? because he did set forth Θεότης τῷ Λόγῳ. He is called *Divine*, because he held forth the Divinity of the *Word*, namely of *Christ*. Others did it as well as He. But not so much. Ye shall find Luke calling Christ the *Word* in that place, though not often, yet worthy your noting, Luke 1. 2. *Even as they delivered them unto us, which from the beginning were eye witnesses, and Ministers of the Word.* What is that? not Preachers of the Gospel, but ὁμιλοῦντες τῷ Λόγῳ followers of Jesus Christ. St. Luke had that relation from the Apostles themselves, who were eye-witnesses of Christ; and from the Seventy Disciples, who were likewise servants of the *Word*. And, in all reason, this must be the sense, that, by *Word* here, Luke should mean the Lord Jesus Christ, because it suiteth so well, with what the other Apostles said. As John begins his Epistle. He telleth them, he would speak to them, of whom they had heard and seen, of the *Word of Life*, 1 John 1. 1. *That which was from the beginning, which we have heard, and seen with our eyes, and have look't upon, and have handled, of the Word of Life.* So Luke telleth them, he spake what he received from the Ministers of the *Word*. Which suiteth with that place, 2 Pet. 1. 16. *We have not followed cunningly devised fables, when we made known to you the power and coming of Jesus Christ, but we were eye-witnesses of his Majesty.*

By Luke.

But if this be not the meaning, then consider, How much wanting doth Luke seem to be to his Readers. He intendeth

deth to write of Jesus Christ, and to make a Preface of Christ, and fully mentioneth him whom he intendeth to write upon. Ye shall find *Paul* calling Christ the *Word*, in that fare-well-speech of his to the Church of *Ephesus*, which is recommended, *Act. 20.32. Now, brethren, I commend you to God, and to the Word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.* I know, this place is commonly interpreted of the Gospell; and, that the Gospell is called the *Word* of Grace, in another place of the *Acts* of the *Apostles*: but yet, they question, whether that be the meaning here or no; and that upon this ground, because that *Word* is here meant, to which the Saints are commended. Now, the Gospell is commended to the Saints, but the Saints are not commended to the Gospell. But, some other Word is here meant, that is, *Christ*: I commend you to God, namely, to God the Father; and to the *Word*, namely, to Christ. Indeed, for the Gospell to be commended to the Saints, is an usuall thing; *2 Tim. 1. 13, 14. Hold fast the form of sound words, which thou hast heard of me, in faith and love, which is in Jesus Christ. That good thing which was committed to thee, keep by the holy Ghost, which dwelleth in us.* And so, in the second Chapter of that *Epistle*, vers. 2. *The things that thou hast heard of me amongst many witnesses, the same commit thou to faithful men.* Here is the Gospell committed to the Saints. But where do you find the Saints committed to the Gospell? To God, ye find them committed again and again: *Act. 4. 26. Having commended them to the grace of God.* Here are men commended to God. And so in that sense I take it here. I commend you to God, and to the *Word* of his grace, to Jesus Christ, who is called, *The Word of his grace*, here; because it is Christ, that God is reconciled to us by. He is the Author of all that grace, and reconciliation, and favour, which we have with God. So understand the *Word* of grace, as you understand the *Word* of life, that is Christ, clearly: *What we have heard and seen, of the Word of life; that is, Christ, the Author of that.* Ye shall find *Paul* calling Christ by the name of the *Word*,

By Paul.

usuall for the Gospell to be commended to the Saints, not the Saints to the Gospell.

Christ the Author of Grace, and Reconciliation with God.

in another place, which is commonly otherwise interpreted; Heb. 4. 12. *The word of God is quick and powerfull, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight, but all things are naked and open to the eyes of him, with whom we have to do.* The Word, clearly, here is a Person; I say, a Person: for, the Word of God is quick. All things are manifest in His sight. All things are naked and open in the eyes of Him. He, and Him, and His; these imply, that the Apostle speaketh of a Person: not of the Word revealed, but of the Essentiall word of God, which is Christ. Not but that something may agree to the revealed Word, because it hath the stamp of Christ upon it; but something cannot be given to it. The Word is a Reveler of the thoughts of the heart, when it is powerfully Preached. But, Who can properly say of the word, that every creature is naked and open before the word of God. Before Christ, every creature is open. Christ is called, *ψαύων τῆς καρδίας*, the searcher of all hearts, in a proper sense. Take the end of the thirteen Verse. *All things are naked and open to the eye of him, the word namely, with whom we have to do.* Our Translation readeth it thus, which the Originall doth very well bear. *All things are open to the eye of him, to whom we must give an account.* *Πρὸς ὃν ἡμεῖς ὁ λόγος*; not, With whom we have to do; but, To whom we must give an account: *λόγος* there, signifieth Account, compared to Rom. 14. 12. *So then, every one of us shall give an account of himself to God.* *πρὸς ἑαυτὸν λόγον δώσει*; the same word that is in Heb. 12. To whom must we give account? to the revealed Word? No, but to the Word, that is, to Jesus Christ: *We must all stand before the judgment-seat of Christ*, Heb. 12. 13. The very word, that is in this place, speaks expressly of Christ. Seeing then we have a great high Priest that is passed into the heavens for us, let us do so and so. The Word is the same with the High Priest.

2 Quere.

The second Quere, then, is this. Why is Christ rather called

called by this term, *The Word*, than by the name of the Son of God; here in the beginning of this Gospel. Why doth not John rather say, *The Son of God was in the beginning, and was God, and was with God?* But, *In the beginning was the Word.* Why, for this reason probably, because he would not at first alienate the hearts of his Readers. John knew, neither *Jewes* nor *Gentiles* would indure the term of the *Son of God*; They could not indure to hear of a sonship in the Deity and Godhead: but, with this term *Word*, applied to the Godhead, they were well acquainted, both *Jewes* and *Gentiles*. But John had often met with it in the Old Testament in this sense, for the second person in the Trinity. I shall shew you a place or two. Psal. 33. 6. *By the Word of the Lord, were the Heavens made:; and all the hosts of them by the breath of his Mouth.* Here is *JEHOVAH* the Lord, and the *Word of the Lord*, for the Second Person, and the Spirit of his Mouth for the Third. The Creation is ascribed to the whole Trinity. So here is *Word*. In the same sense ye shall find Jesus Christ is called the *Word*, 2 Sam. 7. 21. in that speech of David; *For thy Word's sake, and according to thine own Heart, hast thou done all these great things.* What is that? *For thy Word's sake,* 1 Chron. 17. 19. Compare these two places, *O Lord for thy Servant's sake, and according to thine own Heart, hast Thou done all these things.* Thou hast done them, for thy *Word's* sake, saith Samuel. Thou hast done them for thy *Servant's* sake in the *Chronicles*; And who is that *Servant*, but Christ? *My servant whom I have Chosen, and in whom I delight,* &c. There is a place in *Haggai*, that calleth Christ the *Word*, *Haggai* 2. 4, 5. *Yea, now be strong, Oh Zerubbabel, saith the Lord; and be strong, Oh Joshua son of Josedech the High Priest; and be strong all ye people of the Land, saith the Lord, and work, for I am with you, saith the Lord of Hosts: according to the Word that I Covenanted with you, when ye came out of Egypt, say my Spirit remaine amongst you; fear ye not.* Here is *JEHOVAH*, and *Word*, and Spirit: (according to) ye may see by the Character, is not in the Originall, it is in another Letter in our Translation of it. Therefore, thus according to the Originall, or more nearly,

Why Christ is called the *Word*, rather than the *Son of God*.

I am with you saith the Lord of Hosts, with that *Word*, in whom I covenanted with you. *In quo vobiscum pepigi*, I am with you together with that *Word*, in whom I covenanted with you, when ye came out of Egypt. So that, God promisetht the Church deliverance in the Name of God the Father, the Son, and the Holy Ghost. Well then, the Jewes you see were well acquainted with this tearm of *Word*, applied to the second Person in the Trinity; They had it in the beginning, and in the Chaldee Paraphrase, (which is applied to *JEHOVAH*) it is rendred, the *Word* of God. What *JEHOVAH* is said to do, they translate it, The *Word* of God did it; applying the *Word* of God to *Christ*. Yea the very Heathens (whom *John* would likewise take, and therefore baiteth his hook accordingly) the Heathens had a strong notion of the *Word*. They said, There was an eternall *Mind*, from which proceeded λόγος a *Word*, which was the Creator of all things. Ye have it in *Plato*, *Trismegistus*, and divers of the Philosophers; yea the very Oracle. *Pheuros* the King of *Egypt*, sendeth to the Oracle to know, Who should be the greatest in the World, hoping the Oracle would have named him. But he received this answer, πρὸς θεός, τότε λόγος, καὶ τότε πνεῦμα αὐτῶν, expressing the whole Trinity clearly and expressly: First *God*, saith the Oracle, then the *Word*, and together with them, the *Spirit*. So then this tearm *Word* being known, and applied to God, both by Jewes, and Heathens; and St. *John* knowing that *Ebion*, and *Cerinthus* were better versed in this Philosophy, than in the Scriptures of God; he, to win them, baits his hook with this expression of the *Word*: whereas the expression of the Son of God would have angered them. In this sense, *John* practiseth, what St. *Paul* confesseth, to become all things to all men. He setteth forth *Christ* under the term of ὁ λόγος, the *Word*, which they would better receive.

3. *Querie.*

Whence the third *Querie* doth arise, which is the main; How doth it appear, that *Christ* is fitly called by this term, *The Word*?

Respons.

We must distinguish. There is a two-fold *Word*: There is λόγος ἐνδιωμένος, A word conceived in the mind. I pray you set your selves to understand it. As, when ye read,
The

The fool hath said in his heart, There is no God. Here is what the fool thought, He said; that is, within himself. When the mind speaketh to a man's self, that is a word conceived.

Secondly, there is λόγος ἐκφύετος, a word delivered; that is two-fold, either *verbum quod*, or *verbum quo*. The word delivered is either that word, which is one's mind expressed; that is, the thing which he hath spoken. Then it is said, he keepeth his word, when he hath done the thing uttered. And then, there is the *verbum quo*; that is, that thing by which a man's mind is expressed. Yet, more plainly, take it thus.

There is a three-fold word.

Verbum mentale.

Verbum reale.

Verbum orale.

} A word conceived.

} A word uttered.

} A word uttering.

The word conceived, *verbum mentale*, is the Apprehension that a man hath in himself, which we call a *Notion*, or a *Conception*.

The word uttered, *verbum reale*, is the thing that is spoken. In the Originall, see Luk. 1. 37. *With God, nothing can be impossible*; οὐκ ἀδυνατῶσιν ποιεῖν τὰ θεῷ πᾶν ῥημα, *with God, no word shall be impossible*. So in the Originall. There is nothing that God hath spoken, but it shall come to passe. Ye have a very cleare place for that, Matth. 4. 4. *Man doth not live by bread alone, but by every word that proceedeth out of the mouth of God*. As I take it, the most proper meaning of that place is. By every word that proceedeth out of the mouth of God, we understand; every creature which God hath ordained for food. And ye will be of that mind, too if you see Deuter. 8. 3. *He humbled thee, and suffered thee to hunger, and fed thee with Manna, which thou knewest not, nor thy fathers before thee; that he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of God*. Whatsoever the word of God maketh food, whatsoever God appointeth to be instrumentall, as he did *Manna* here; There is *verbum reale*.

Then, *verbum orale*, the word uttering, is the expression by which that thing is delivered. That is the end, why God hath

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2.

3.

hath given us speech. If we were to deal onely with God, we should need no tongue or speech, because God knoweth the thoughts of our hearts. If we were to deal onely with our selves, we should need no speech; for every man knoweth of Speech is what himself thinketh. But because we are to deal one with another, therefore God giveth us the use of speech, that there might be a word *uttering* and *declaring* to one another, what one another thinks, *Psalm 139. 4. There is not a word in my tongue, but to, O Lord, thou knowest it altogether.*

Now, Christ is therefore called the *Word*, because he resembleth all these. He resembleth the *word conceived*, as being the expresse Image of his Father's Person; even as our conceptions are the image of our minds.

Again. He resembleth the *word uttered*, as being that Thing, which is the very substance of all his Father's Revelations and Promises.

And again. He resembleth the *word uttering*, as being the *Interpreter* of his Father's will, in all Ages. In all these three respects, Christ is called the *word*.

I. Christ is the *Word conceived*, in reference to his Father's Person. First, in reference to a *word conceived*. Look as the word conceived in the mind, is the image of the mind, or conception, or notion; it representeth our understanding to the soul: So, the Lord Jesus Christ, He is the Image, the expresse Image of his Father's Person, *Heb. 1. 3.* therefore his Father's word. There is no such representation of a man, as his conception. No such representation of God, as Christ, the expresse image of his Father's Person. Mark that, I pray you. There is a great deal of difference to be put between a *Shadow*, a *Picture*, and a *Statue*. A *Statue*, to which this expression seemeth to refer. *He is the engraven image of his Father's Person.* A *Shadow*, that is a kind of a sleight representation of a body, but not a clear one; and such a representation of God is all the Creatures. We see something of God even in the Grass and Trees, and Beasts of the field. A *Picture*, that representeth him a great deal more lively than a *Shadow* can; it hath usually a man's feature and complexion, which a *Shadow* hath not. And there is a kind of *Picture* of God, drawn upon the Souls of Men and Angels.

But there is a further representation than either of these, that

that is, in a *Statue*: A Character that representeth further than a Picture; a Picture may shew but half the face, or half the body, to the middle; but a *Statue*, that represents the whole man, *Cap à pe*, from top to toe. Whereas a Picture, (though you may have one drawn more fully, yet) is, for the most part, so framed, as to represent, though the whole body, yet not in its full proportion; not the limbs so big as in a living man. That also *Statues* have above *Pictures*, they represent not onely the shape, but the proportion of every limb. Christ is the Character of his Father's Person. Thus he doth not onely hold forth God, but whole God, altogether. Christ is *Omnipotent*, as the Father; and *Omnipresent*, as the Father; and *Omniscient*, as the Father. And thus he is fitly called the *Word*, in reference to the word conceived, as being the expresse Image of his Father's Person.

Secondly, In reference to the word uttering, to the *verbum orale*; because Christ is the Interpreter of his Father's will. Look, as we expresse our selves one to another, by our words; so God, in all Ages, hath expressed himself to the world, by his Son. The great *Interpreter* of His will, in all Ages, hath been Christ. Matth. 11, 27. *All things are delivered to me of my Father, saith Christ. And no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him.* God, that dwelleth in the light inaccessible, had been for ever hidden to the eye of the world, and unknown to them, if the Lord Jesus Christ had not been the word to reveal him. Joh. 1. 18. *No man hath seen God at any time; but the onely begotten Son in the bosom of the Father; he hath declared him.* All the knowledge we have of God in the world, we may thank Christ for it; *He hath declared him.* We should never know one another's minds, if we had not the use of speech to declare our selves. Christ is the word, by which God declareth himself to man. He it was, that was the word uttering. The first Promise that ever was, that which was made to Adam in Paradise, *The seed of the woman shall break the serpent's head.* He it was that delivered the Law to Moses, and that spake by the

2.
Christ, the
Word uttering,
as the Inter-
preter of his
Father's will,

Gen. 3. 15.

Pro

Christ the
Church's O-
rator to God,
and God's O-
rator to the
Church:

Prophets, and in them; 1 Pet. 1. 10, 11. *Of which salvation, the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what, and what manner of time, the Spirit of Christ, which was in them, did signifie, &c.* It was the Spirit of Christ in the Prophets, that signified whatsoever they foretold. And so in the Apostles after them, Christ was the Speaker in them: 2 Cor. 13. 3. *Ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.* This word in the Text, as it is the Church's Orator to God, so he is God's Orator to the Church. He speaketh to God for the Church, and to that end he sitteth in Heaven, at the right hand of God, interceding for us. And he speaks from God to the Church, and in all Ages hath made known the will of the Father. And so resembleth the word uttering.

Christ the
Substance of
all God's Re-
velations.

Christ is resembled by the word uttering, the *verbum orale*, as being the substance of all his Father's Revelations and Promises; the sum of all that God hath uttered, since the beginning of the world, and the Product, Christ himself to be the *summa totalis* of all God's Revelations. What was the thing promised to Adam in Paradise? *The seed of the woman.* What to Abraham? Christ, who was the seed, in whom all nations should be blessed. All the Types of the Ceremonial Law, What was the substance of them? Christ. Indeed, the Ceremonial Law was the Jews Gospel. Every thing pointed to Christ, the substance of all those Revelations of God. *To him give all the Prophets witnesse.* The Prophets and the Law both. It is the speech of Nathaniel, Joh. 1. 45. *We have found him, of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth.* The sum of all Divinity is the Scripture, the sum of the Scripture is the Gospel, the sum of the Gospel is Christ: He is the word uttering in all. What is the world, but God unfolded? What is the Scriptures, but Christ unfolded? As the Prince of Antwerp, one of that House; a Prince, and yet a Preacher by Profession: It is said to be, his expression, *Scriptura sunt fasciae, in quibus involutus est puer Jesus*: All the Scriptures are but swaddling-clothes, in

in which *Christ*, the Child *Jesus*, is wrapped up.

So he is likewise resembled by the *word uttering*, as being the substance of all his Father's Revelations and Promises. For, *in him* (*Christ*), *all the promises are Yea and Amen*, 2. Cor. 1.20. This for Explication of that term, [*The Word*], which ye have twice in this Verse.

Let us now Apply it, before we come to any of the Predicates.

First, In that Christ is here called the *Word*, in reference to the word conceived, as being the expresse Image of his Father's Person; as our thoughts are the image of the mind: Let us learn from hence,

Vse 1.

First, to be helped here, to understand something of that Eternall Generation, What the Son of God is, who, of himself is inexpressible: *Who can declare his generation?* Isa. 2. This may help us to conceive better of it, than any expression in the world. When we compare Christ with the conception of our own hearts; there is nothing commeth so near the nature of that eternall generation of the Son of God. The understanding that conceiveth a notion, without difficulty, without passion, without agitation and stirring. There is no conception, no procession of any thing, so purely *inconcrete*, and *simple*, and *unmixt*, as the proceeding of the thoughts of our Understanding. Such is the generation of the Son from the Father; at least, this, of all things we can take into our imagination, is the fittest to expresse Him. And indeed, if it were possible for a man to contract all his notions into one; mark it, if it were possible for him to conceive at once, whatsoever he apprehendeth; then that Conceit, that he conceiveth in his understanding, it would be that man's *wisdom*, and that man's *truth*, because it containeth whatsoever he hath in his heart. Such a *word* is Christ, in reference to his Father: Whatsoever there is in the Father, of wisdom, it is expressed there; whatsoever excellency is in God, it is in the Son. Thence it is, that Christ is so frequently called *Wisdom*, and set forth by that name, *Prov. 8*. And he is called *Truth*, *I am the way, and the truth, and the life*. And there would be the whole of a man's wisdom in that notion, which will contain all his ap-

Christ, both
Wisdom and
Truth.

D

prehenensions

prehension at once. So it is in Christ, which is the wisdom of his Father. That is one thing. It may help us something in conceiving, the unconceivable and unexpressible Generation of the Son from the Father.

Comfort to
penitent sin-
ners.

Terrour to
stubborn sin-
ners.

Secondly, It may help us to conceive of the *Father*, according to what we read of the *Son*; and to conceive of the *Son*, according to what we read of the *Father*; because the Son is the expresse Image of the Father's Person. Therefore it is of great use for poor penitent sinners, that, with the Publican, stand afar off, and dare not lift up their eyes to Heaven. For howsoever they conceive some hope in regard of Christ, yet they are affraid, God the Father will never pardon them. They look at Christ, as a Saviour all of Bowells. Many poor souls have strange apprehensions of God the Father, as if he were altogether a consuming fire, therefore no pardon to be expected from him. But here is for thy comfort: Christ, whatsoever he is, is the expresse Image of the Father's Person; therefore, what thou findest in Christ, thou maist find in the Father. Was Christ so full and free-hearted, as to be ready to help every poor soul, in the daies of his flesh? He is but the Father's Image, and thou maist find the same disposition in the Father. Thou maist go to God, as to Christ if he were here in the flesh. On the other side, If any man be a stubborn and presumptuous sinner, that dareth go on to walk in the lust of his eyes, and pride of his heart, and flatter himself with these thoughts, [Lord have mercy upon me, will save him on his death-bed: Howsoever there may be some rigour expected from the Father; why, Christ will have mercy upon him, Christ dyed for him, and will save him: And he needeth make no question of the love of Christ, of his affection, and readinesse to help him, though he walketh in the stubbornnesse of his wicked heart:] Let such a one know, That God, as he will by no means clear the guilty, so nor will Christ too. Mark that place for this, *Exod. 23. 20. Behold, (saith God there) I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.* That Angel was Christ; for it is said, that they provoked Christ in the Wildernesse. Therefore it was Christ. Now mark, *Beware of him, and obey his*

his voyce; provokes him not, for he will not pardon your transgressions. Why? for my name is in him. Christ is just as I am, saith God the Father here, and as severe to sinners as I am: Therefore provoke him not, he will not pardon. *Kisse the Son, lest he be angry.* The Son can be angry as well as the Father. Though he be the Lamb of God, yet that Lamb will turn Lion against them that disobey him, and refuse to obey the Gospell of Christ. The Lamb will be so angry, as to make the great ones of the earth to cry, *Who shall deliver them from the wrath of the Lamb?* Rev. 6.

Secondly, In that Christ is called the *Word*, in reference to the *word uttering*, because he is the Interpreter of his Father's will, and declareth the Father's mind to the sons of men: Let us learn from hence to blesse Christ; for all the knowledge we have of God, and the things of God, it is from him we have it, he is the Word that hath declared it: *The onely begotten Son in the bosome of the Father, he hath declared him,* Joh. 1. 18. If men think themselves so much beholding to their Tutors, and School-masters, that discover to them the hidden things of Arts and Sciences; If *Alexander* was so much bound to his Master, his School-master, *Aristotle*, his Instructor; that he made a question, Whether he were more bound to him, for his teaching of him, than to *Philip* his father for begetting of him: Then, what do we owe to Jesus Christ, the great Tutor, to whom we owe all our Learning, *Tutors*, and *Fathers* too? for all Relations meet in him, and all Duty is due to him. And if He be the *word uttering*, let none be ashamed of that work of the Ministry. Some Gentlemen think it scorn to make their sons Ministers; God the Father made his Son a Minister, ye see; and setteth the Lord Jesus Christ, his onely Son, to be a revealer of his will to the sons of men. And if so, something else may be learned from it.

Let us all take heed to what we hear. It is Christ that is the *word uttering*. What we find in Scripture, and hear delivered according to the Scripture, it is the word of Christ: *Let the word of Christ dwell in you richly, in all wisdom,* The power of Col. 3. 16. Ye must give me leave to tell you, when men the Word speak Scripture to you, rightly interpreted, and ye refuse to Preached.

hear ; ye do not refuse men, that speak from the Pulpit , but him that speaketh from Heaven , which is Christ himself ; according to what we read, Heb. 12. 25. *See that ye refuse not him that speaketh. For if they escaped not, who refused him that spake on earth ; much more shall not we escape, if we turn away from him that speaketh from heaven.* Christ speaketh from Heaven in every Sermon , wherein truth is delivered unto you. He saith to the drunkard from Heaven, Become sober ; and to the wanton he saith from Heaven, Become chaste ; to the unbeliever, Lay hold on Christ. It is said from Heaven , when it is said from the Pulpit. If men will go on in sin in spite of Heaven , God will confound them in spite of the world ; they must to Hell in spite of the world : *Though hand joyn in hand, they shall not go unpunished.* If men will not hear him speak on earth , they must not expect to have him to hear , when they would have Heaven. That is the third thing. Christ is called the *word*, in reference to the *word uttering* ; because he is the substance of all his Father's Revelations and Promises.

Let us therefore learn from hence, to grow in the knowledge of what we read , and whatsoever we hear from the word of God, because he is the substance of all. Thus, take any Scripture , gage it , and you will find Christ in the bottom of it : If it be a Precept , it leadeth you to Christ for strength to perform it : If it be a Threat, it leadeth you to Christ for grace to escape it : If it be a Promise, it clearly conveyeth Christ ; *In him all the promises are Yea and Amen*, and therefore called, *Pretious promises* ; not that they have any more price in them, of themselves, than any other Truths have ; but *pretious promises*. That is a pretious Box, that hath a rich Jewell in it. Every Promise is pretious , that hath Christ in more latitude, than other places of Scripture have. Therefore let us labour to find Christ in every one. The old World had but one Promise , for a great many years together ; from *Adam* to *Abraham*, we read but of one Promise which God made to *Adam* in Paradise ; and yet *Adam* a holy man , and *Enoch* a holy man ; and yet but one Promise. Now, we that have so many Promises, cannot we find Christ in some of them to rely upon ? *Having therefore these promises,*

misers, dearly Beloved, let us cleanse our selves. Let us seek for Christ, and Cleansing, in the Promises. I have done now with the Subject of these three Propositions, The *Word*.

The first thing that is predicated of the Word, is, that which we meet with in the first Proposition, namely, His eternall *Existency*, *In the beginning was the word*. The other Evangelists, especially *Matthew* and *Luke*, they have spoken fully of the temporall Generation of Christ. So *Matthew* beginneth, *The book of the generation of Jesus Christ, the son of David, the son of Abraham*. Now *John*, whose aim was to insist upon those things, that concern the Divinity of Christ, he beginneth with his Eternall Generation.

1. Proposition.
on.

In the Beginning was the word.

Beginning and *was*, saith *Basil*, these two terms are like two Anchors, which the ship of a man's soul may safely ride at, come what storms will come. None of those Heresies that deny the Divinity of Christ, shall be able to shame that man, that layeth hold upon these, *In the beginning*, and *Was*. There was a *Beginning*, when other things received their Being; I, but Christ was in that *Beginning*, and so before the things had received their Being. Much ado there is amongst Interpreters, to little purpose, to find out severall senses of this word [*Beginning*]. I will not trouble you with them: That of *Mark* will clearly give you the meaning of it, *In the beginning of the Creation of God*, Mar. 13. 19. *Such as was not from the beginning of the Creation, which God created*. Here is the thing clear. The beginning of the Creation that God created, is the same that *Moses* meaneth, Gen. 1. 1. *In the beginning God created heaven and earth*. It is something remarkable, that *Moses*, with whom God spake face to face; and *John* the Evangelist, who lay in Christ's bosome, should both of them have one *Exordium*; *In the beginning*, saith *Moses*; and, *In the beginning*, saith *John*. It is thought, that *John* doth allude to *Moses*, onely with this clear difference; *Moses* speaking of the Creation of the World, saith, *In the*

the beginning, God made heaven and earth. He speaks of a World that was made. *John* speaking of a Word that was not made, saith, *In the beginning was the word.* He doth not say, He was made, as if Christ were a creature; but, when all other creatures were made, Christ was. Christ had a Being, when they did but begin to be; therefore he was before them. That which was in the beginning must needs be eternall; Why? Why, because, before the creatures began to be, there was nothing but God.

Quest.

Ans.

What was before the Beginning? Let that be the question.

It will lead you into the Abyſſe of Eternity, what may be before the Creation. Here Faith may enter into the darkneſſe of Eternity, where it may loſe it ſelf, and can ſee nothing, but *God before all*, and *God after all*, and *God in all*. Before the Creation, nothing but God. Christ was before the Creation; when they began to be, he was. Therefore Christ was Eternall, there was no beginning before that. Indeed, there was God before the Creation, but God hath no beginning. Though there be *principium ordinis*, there is not *principium temporis*; as, the Father firſt, and Son ſecondly, and the holy Ghoſt the third. Here is *principium ordinis*, Order; but no Time, wherein the Father, Son, or holy Ghoſt began to be. So, Christ was in the beginning, had a being then. There was no beginning till the Creation, Therefore Christ was from all Eternity.

The Father,
Son, and holy
Ghoſt, Eternall.

This may be confirmed with more ſtrength, becauſe the holy Ghoſt, throughout the Scripture, when he would expreſſe Eternity, uſeth to do it thus; Such a thing *was before the world*; that is, it was Eternall. *Pſal. 90. 1, 2. Lord, thou haſt been our dwelling place in all generations. Before the mountains were brought forth, or ever thou haſt formed the earth or the world, from everlaſting to everlaſting, thou art God.* How proveth he that? Becauſe he was, before the Mountains or Earth was made. Christ was before the world, therefore God from everlaſting to everlaſting. *Joh. 17. 5. Now, O Father, glorifie thou me with thine own ſelf, with the glory which I had with thee before the world was.* That is, from Eternity. Take a clear place (for thoſe that clearly apprehend Christ to be meant by Wiſdom,

as undoubtedly He is) *Prov. 8. 22.* and so forward to the 30 verse ; a place, to which our *Evangelist* is thought to have alluded here, and it is fully parallel ; where *Wisdom* saith, *The Lord possessed me in the beginning of his waies :* Just as in the Text, *In the beginning was the word. The Lord possessed me in the beginning of his waies, before his works of old. I was set up from everlasting, from the beginning, or ever the world was. When there were no depths, I was brought forth ; when there were no fountains abounding with water. Before the mountains were settled, before the hills were brought forth, &c.* Another testimony ye have of Christ's Eternity: it is in the Type of *Melchisedeck*, *Heb. 7. 2, 3.* *King of Righteousnesse, and King of Salem, which is King of Peace. Without father or mother, or without descent ; having neither beginning of daies, nor end of life, but made like the Son of God, which abideth a Priest continually.* What cause have we to adore, as *Tertullian* speaketh (not onely to admire, but to adore) the fulnesse of the Scriptures ? The very silence of the Scriptures speaks deep Mysteries. The Apostle arguing from the Scriptures the Eternity of Christ, speaketh nothing of *Melchisedeck's* father or mother. *Moses* speaking of the Worthies in Scripture, he is wont to speak of their parentage, when they began, and when they dyed. But the Apostle, when he speaks of this Priest, saith, He was without father or mother. Another place, of the Eternity of Christ, ye have, *Mick. 5. 2.* where he speaketh both of the temporall and eternall Generation of the Son of God ; *Thou Bethlehem Ephrata, though thou be little amongst the thousands of Judah, yet out of thee shall he come forth unto me, thou shalt be Ruler in Israel. Out of thee shall he come forth.* That is, of his temporall Government. Here he speaketh of his eternall Generation, *whose goings forth have been from everlasting. In the beginning was the word.* That is, Christ was from everlasting. He had a being, before the greatest began to be. And this may serve briefly, for the Explication of that Proposition.

I now come to the Application, because I intend to be as brief as may be. What ye have heard of Christ's Eternity,
of

of having a being before the creatures were made, will afford you,

First, matter of Comfort.

Secondly, matter of Duty.

Use 1. Of Comfort.

First, Matter of Comfort from hence : because this lets us see, that our happinesse standeth upon an everlasting foundation, upon one who was in the beginning, before any creature began to be : And what shall overthrow that Building, whose foundations are laid in Eternity? Shall the Creatures, which are but of yesterday? What can they do, to undo, what the eternall God hath ordained before the world was? That is the foundation of all, Ephes. 1. 4. *According as he hath chosen us in Christ, before the foundation of the world, that we should be holy, and without blame before him, in love.* Our salvation beareth date before the world was; therefore there is nothing in the world shall prejudice it, much lesse overthrow it. It resteth upon him who was in the beginning, and who will be after the end; upon him, who is *Alpha* and *Omega*; more ancient than the beginning, and more lasting than the end of the creatures. Alas, poor creatures! time was, when they were not, but then was He, *In the beginning was the word*; and there will come a time when they shall not be; but no time, wherein it can be said, Christ is not. The Devill is a creature, Shall he be able to undo, what the Eternall hath appointed? He was not when Christ was; and though he shall now live for ever to be in torment, yet the time shall come, when he shall not be a Tempter. Then Christ shall be a Saviour, be sure. *Hab. 1. 12.* See what a spring of consolation doth arise from this consideration of Christ's Eternity; *Art thou not from everlasting, O Lord my God, my holy One, art thou not from everlasting? we shall not die.* Certainly, we that have an everlasting Saviour, shall be freed from everlasting death, *we shall not die.* This is the lot of as many, as lay hold on him by faith. Our eternall Saviour loveth to do all things like himself. Lest you should fear either want of love or might, both his love and power are eternall, even as Himself is. He hath everlasting kindnesse in him, and intendeth to shew it unto us, Isa. 54. 8.

Strong Consolation, from the consideration of Christ's Eternity.

In

In a little wrath I hid my face from thee for a moment, but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer. And his Power is as everlasting as his Love, Isa. 20. 4. *Trust ye in the Lord for ever, for in the Lord JEHOVAH is everlasting strength.* The consideration of these two, should fill us with everlasting consolation, as *Paul* speaks, 1 Thess. 2. 16. *Everlasting consolation, and good hope through grace.* He that was in the beginning, will be with us to the end; I, and in the end of our daies too. It is a great comfort, when a man cometh to die, to think, Whom my Salvation dependeth upon; why, upon an everlasting Redeemer, that dyeth not.

And from his
Love and
Power.

There is a time when we must go out from all the creatures, and have no more to do with those things, that are so pleasing to us in the world. There is a time when we must go into Eternity; and there is Christ. The creatures we delighted in, they remain not; I, but the God we go to, He remaineth; *From everlasting to everlasting, thou art God.* Here is a living Comfort for a dying Creature.

Secondly, Here is matter of Duty, as well as matter of Comfort. If Christ were in the beginning, before all the creatures, then let him not come after any of them in our esteems. That is one Lesson we learn from hence. It is expressly said of Christ, Col. 1. 17. *He is before all things, and by him all things consist.* He is before all things, in regard of his own being: Let him be before all things, and above all things, in our esteem. He was before all the creatures, O let him not come after them in our hearts. *In the beginning was the word*, when no wealth, no profit, no pleasure, no preferment, such as men now dote upon. Christ is before all these things, Why should he go after them in the esteem of men?

Use 2.
Of Duty.

As it was amongst the Heathens, they placed their happiness in the exercise of *virtue*; and yet some of them cried, *Virtus post nummos, quaerenda pecunia primum.* Let virtue come after wealth. They first laboured to get a good estate, and then look'd after good qualities and dispositions. So it is with many Christians, who, in their Doctrins and Professions, place their happiness and fellowship with

Lib. 1. Epist.
Horat. ad Mecenatem.

E

Christ

Tremelius his
Motto, after
his Conversion.

Christ after riches; let Christ come after. Which of us doth not wonder, and cry shame of the Gadarenes, that preferred their swine before Christ, rather let him go out of their coasts, than part with their heards. Certainly, we, in effect, do the same, when we prefer our swinish lusts, before the embracing of, and yielding obedience to, our blessed Saviour. We are ready to defie the Jewes for crying, *Not him, but Barabbas*; and yet our actions cry as loud, *Not Him, but the world*; not *Him*, but the *flesh*. Rather imitate good Tremelius, who was himself a Jew born: and after, when he turned Christian, in reference to what his Country-men, the Jewes, had once said, *Not him, but Barabbas*; he made this his Motto, *Non Barabbam, sed Christum*; Not *Barabbas*, but *Christ*; to intimate, his having renounced all, for the Lord Jesus Christ. Let it be thine: Not the *world*, but *Christ*; not the *creature*, but *Christ*; not the *flesh*, but *Christ*. He was before all, and shall be before all in my esteem. *Whom have I in heaven but thee?* Psal. 73. 25. That is one Duty we are to learn from hence.

Grace begets
Glory.

Secondly, Seeing Christ is Eternall, trust him for Eternall things; expect such from him, that is an everlasting Father, *Isa. 9. 6*. Do you think, an everlasting Father will lay up none but temporall blessings for his children? He that was from the beginning, hath provided something that shall be after the end, for everlasting for you, if ye will seek after him. Remember what the Apostle saith, *2 Cor. 4. ult. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporall, but the things which are not seen are eternall*. Oh! look at those eternall things, trust in an eternall Saviour, who hath purchased them first, and since provided them for you. He is gone before, to provide heavenly things for you. Grace is a thing, which hath something of eternity in it. The way of holinesse, the Scripture calleth it, the everlasting way, *Psal. 139. ult. Lead me in the way everlasting*. Seek to Christ for that. For your everlasting Saviour will give you that which hath an influence into eternity; so Grace hath. It is an immortall seed, that begets its glory, and that is everlasting too. Ye have a Promise, *Isa. 45. 17. Israel shall be saved in the Lord*.

Lord with an everlasting saluation. He that was before the world, hath happinesse world without end, for all that believe in him. So much for the first Proposition, namely, *In the beginning was the word.*

The second is that, that concerneth the Personall *Coex- 2d Propositi-*
istency of the Word with the Father; and it lyeth in these words, *The word was with God.* *on.*

By the *Word*, we still understand the same Person, *Jesus Christ*. By *God*, in this Proposition, ye are to understand the *Father*. For you must know, this tearm [*God*] is taken two manner of waies in this Verse. Sometimes the term [*God*] is taken *essentially*, and so it is appliable to all the Persons in the Trinity; as when it is said, *God is a Spirit*; *God* there is taken, so as to signifie the *Nature* of God, and the *Essence* of God, which is common to all the three Persons. And so it is taken in the last clause of this Verse, *The word was God.*

But otherwhile it is taken *Personally*, and so it signifieth not the whole *Essence*, but some one Person in the Trinity: As when it is said, *God was in Christ, reconciling the world to himself.* The *Father* in the *Son*. When it is said, *Joh. 3. 16. God so loved the world, that he gave his onely begotten Son.* Here is God loving the world, and giving Christ. So in the second Proposition, *The word was with God*; that is, with *God* the first Person. This implyeth at once, a *Nearnesse*, and a *Distinction*. A *Nearnesse* to God, *The word was God*; and yet a *Distinction* from him, for it was but *with him*. Now, that which is with another, doth imply a person distinct. We do not say, a man is with himself, but *Peter* is with *Paul*, or *Paul* with *Peter*. So here, *The word was with God*. Take two or three places to help you to understand this. *Joh. 1. 18. No man hath seen God at any time; the onely begotten Son, which is in the bosome of the Father, &c.* Here is the Son in the bosom of the Father, that is, the *Word* with God. Here is a *nearnesse*, and yet a *Personall* *distinction*. *Nearnesse*, for it is in the bosom; and yet a *Personall* *distinction*, it is the Son in the Father's bosom. One more clear, that is fully parallel with the Text; that is, *1 Joh. 1. 2. The life was manifested, and we have seen it, and bear witnesse, and shew to you that eternall life which*

Christ near
to, and yet
distinct from,
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was with the Father. Eternall life is a Person here. By Eternall life ye must understand the very self-same Person, who is called *the word of life*, in the first verse. *Eternall life* is something that was seen, and born witnesse to, namely, the Lord Jesus Christ, of whom, saith he, vers. 1. *they have seen him, and lookt upon him, and have handled the word of life*. So that it is no new thing for John to call Christ, the *Eternall life*. He saith, *This is the true God, and eternall life*. What doth he say of this *Eternal life*? Why, that *we have seen it, and bear witnesse*: That is, of that *Eternall life* which is with the *Father*. Take another, which is parallel to the Text, Prov. 8. 29, 30. where, by Wisdom is understood Christ, which saith of it self, *Then I was by him as one brought up with him, and was daily his delight. Rejoycing alwaies before him, rejoycing in the habitable part of his earth, and my delights were with the sons of men*. Where Christ is spoken of, as a son, in the presence of the Father. He is said to be with him, as here in the Text. Take notice of two Prepositions, there used, in reference to Christ; *In*, and *With*; *Εν*, and *Περί*. It is said, Joh. 14. 10. *Believest thou not? (saith Christ to Philip) He that hath seen me hath seen the Father*. And then he saith, *I am in the Father, and he in me*. Here Christ is said to be *in* the Father, and, in my Text, *with* the Father; with this difference, [*in*] that noteth *Unity*; [*with*] that importeth *Distinction*: [*in*] that falls upon the *Essence*, [*with*] that falleth upon the *Person*. So as, in plain terms, Christ is *in* the Father, in regard of the Unity of the Essence, which is the same with that of the Father. Christ is *with* the Father, in regard of the Distinction of his Person. So as between the Son and the Father, there is *alius & alius*, but not *aliud & aliud*, as Divines say: That is, The Son is another Person from the Father, but not another thing from the Father. The Father and the Son are *Unum*, but not *Unus*; the Father and the Son are one Thing, but not one Person. Ye may truly say, The Son is *with the Father*, as my Text hath it; but ye cannot say, The Son *is the Father*, because there is distinction of Persons, and yet a personall Co-existency, *The word was with God*. So ye have the meaning of this Proposition.

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Let us now make Use of it.

First, Take notice, here, of the distinction of Persons in the Godhead, a distinction without their Divinity. Here is the Son, *the word with God*, and the *Son with the Father*, not divided from him. And yet one Person with another, and ~~to~~ distinct one from another. *With him*, not without distinction; and *in him*, without division. As in the night-time, if a man set up three Candles in a room, all these concur to the lighting of the room; yet there is but one light: So, but one Essence in the Divinity. Yet here are three Candles that give that Light, but no man can say, that this light is peculiar to the First Candle, and this to the Second, for all shine together; and yet the light of the second Candle is with the first, but the light is all one. But O the depth! It is no wading here, farther than a man hath footing out of Scripture, for fear of being past our standing, and be drowned. The *Word* of God is *with God*, and one Person with another; but, the manner How, as *Basil* said, when he met with some knots of difficulty in this Mystery, I believe, saith he, I do not busie my self in searching over far; what we cannot make out in plain reason, we must make out in believing, where we have the Scripture for our bottom; onely take notice of such a thing. Certainly, there is a distinction of Persons in the Trinity. Here, is One with Another. *The word was with God.*

Vse 1.

Secondly, Learn from hence to worship God, according to a distinction of Persons. Learn we to worship, and look at Christ, as a Person distinct from the Father, and the holy Ghost; or else we worship not Christ, but our own fancies. If we conceive him not as he is, as he is distinct. This is the great difference, between the Christian and the Turkish Religion, I might say, the Jewish too; for, the Turks and Jews agree, in that they hold one God, but deny a distinction of Persons in the Godhead. We Christians, according to Scripture, acknowledge that too; *There are three that bear record in heaven, the Father, the Word, and the Spirit and these three are one.* And some kind of necessity appeareth, in a way of reason, which we may take notice of, for the strengthening of our faith in this great Mystery,

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Vse 2.

The benefit of
the distinction
of Persons.

stery, that there should be a distinction of Persons. God the Father was the Person offended. Reconciliation was to be made. None but God hath enough in him to satisfy God. Therefore it was requisite there should be a Person, to satisfy the Person offended. That, the second Person, the Lord Jesus undertakes, and goeth through with it. But how shall this be made known? Poor man is as far off as ever he was, if he be left here; he hath no power in his own nature to reach this. Therefore there is a Third Person, the holy Ghost, who discovereth this, and applyeth it. So that the Salvation of Man, is by the concurrence of the whole Trinity.

But I must here again take off my self, with, *O the depth!* as Bernard did, *Hoc magnum est Mystrium*, This is a great Mystery, a Mystery rather to be adored, than searched into. Well, saith he: *Quomodo esset Pluralitas in Unitate, & unitas in Pluralitate*; How there should be a Plurality in Unity, and how a Unity in Plurality; three Persons, and yet but one Essence; *Scrutari temeritas est*, It is rashness to search too far into it. *Credere pietas*, it is piety to believe it. *Cognoscere vita eterna*, It is life eternall to know it. We can never have a full comprehension of it, till we come to enjoy it.

Use 3.
Object.

Thirdly, This may serve to Answer that Question, which some make, *What was God a doing before he made the world?*

Ans.

It might suffice to Answer them, as Augustine did in the same case, with a short Answer, *He was a making Hell for such as put these Questions*. But there is a fairer Answer in the Text, which telleth you, That the *Word* that was in the beginning, before the Creatures were made, that *Word was with God*. God was delighting himself in his *Word*. God and his *Word* were a contriving the Redemption of Mankind, and had thoughts of peace towards the Elect from all Eternity. That place, *Prov. 8.* speaketh something to it, *When he appointed the foundations of the world*, vers. 30, 31. *then I was by him, as one brought up with him*; or, as a Nourisher, in Intention or decreeing of the Creatures, that were to be made; or out of the Church, that was to be gathered

gathered out of the world. *I was daily his delight, rejoicing* God delight-
always before him. This God was a doing before the world ing in his
 was made, he was delighting in his Son; this Text saith so, Son, before
 clearly. So saith *Peter*, 1 Pet. 2. 19, 20. *The precious blood* the world was
of Christ, as of a Lamb without blemish, and without spot;
who verily was fore-ordained before the foundation of the
world, but was manifested in these last times for you. Before
 the foundations of the world, what was God a doing?
 Plotting (as I may speak with reverence) the work of mans
 Redemption; projecting my Redemption and thine. Be-
 fore we were, he had thoughts of peace and mercy towards
 us. Therefore we may trust him as long as we live. When
 we think little of him, he thinks much of us.

The fourth Use we may make of this, is this; It should
 teach us, and I pray God we may all learn, infinitely to
 prize the love of Christ; I say, to prize and adore the love
 of Christ; Who, though he were from all Eternity, the
Word with God, yet was pleased, in the fulnesse of time, to
 become *Emmanuel, God with us*. What an act of respect
 and love was it in *Moses*, to his Country-men the Jews, *Moses his ex-*
 poor Hebrews, in sore bondage; and he in *Pharaoh's* cceeding love
 Court, brought up in all the learning of the Egyptians, to his Coun-
 adopted by the King's daughter, full of honour (some say, try-men, the
Lord Treasurer of Egypt; and they build their conjecture Jewes.
 upon that, because it is said, *He forsook the treasures of*
Egypt): It was a great thing for him to leave the Court, and
 fort himself with poor Labourers at Brick-kilns; yet, that
 he did. Here is an act of great condescension in *Moses*,
 of much respect to his Country, and love to the poor He-
 brews. But what is this of *Moses* to that of Christ, who
 was with God in the Court of Heaven, taken up with the
 mutuall delights, which the blessed Trinity had in each o-
 ther? To leave this, all this, for a time, and to come to be
 Man with us! To leave his Mansion, which was Heaven, and
 to pitch his Tent upon Earth, as the word signifieth, Joh.
 1. 17. *He dwelt amongst us*, ἐσκήνωσεν; that is, as in a
 Tent or Tabernacle. Do but consider the difference of these
 two states; that which Christ left, and that which Christ
 took: The former was a state of incomprehensible glory,

In the beginning was the Word, and the Word was with God. What was the state of the Word? See, Joh. 17. 5. Now, O Father, glorifie thou me with thine own self, with the glory which I had with thee before the world was. I had with thee glory before the world was. Here is the Word with God, in the state of glory. From this state of glory he is pleased to descend: To what? To take shame. It is emphatically said, for that is one half of Christ's sufferings, Shame is. Heb. 12. 2. Looking to Jesus, the Author and Finisher of our faith; who, for the joy that was set before him, endured the crosse, and despised [the shame]. He came to be buffeted, and spit upon, and reviled, and called a friend of publicans and sinners, a wine-bibber; yea, the prince of devills. They called Christ Beelzebub. Before he came into the world, he was in a state of Joy, as well as of Glory. The Text saith, He was with God; and wheresoever God is, there is joy; as the Psalmist saith, In thy presence is fulnesse of joy, and at thy right hand are pleasures for evermore. What is that Christ took instead of joy? He came to sorrow; sorrow, and deadly sorrow, surrounded his soul on every side. From that eternall joy, he is pleased to descend to those intolerable sorrows, to be a man of sorrows, acquainted with grief. Blessed Saviour! may we well say, What a change hast thou made, for thy love to us? of being with God, to be with Man; from the Father's Bosom, to the Virgin's Womb; from Heaven, to Earth; from Glory, (as ye have heard) to Shame; and from Joy, to Grief: And all this, for our sakes. Ye know the grace of our Lord Jesus Christ, (saith the Apostle) who though he were rich, yet for your sakes he became poor, that ye, through his poverty, might become rich. How should this fire and inflame our hearts with love to Christ! He, who was the delight of his Father from all Eternity, had his delight with the sons of men; How should the sons of men have their delight in him? Hath Christ left Heaven for me, and shall not I leave the world for Christ? Hath he thus emptyed himself for me, of his Joy and Glory, for a time; and shall not I deny my self for him, in my pleasures, and profits, and ease? What a poor sorry joy is that, which the world affordeth us,

Isa. 53. 3:

Luk. 23. 36, 39

Luk. 17. 34.

Matth. 9. 11,

34.

Matth. 12. 24.

& 10. 25.

Isa. 53. 3.

2 Cor. 8. 9.

us, to that which Christ hath first given us? Let us love him, who loved us so, as that he was pleased to become *Emmanuel*, God with us. So, *The Word was with God.*

This is that which concerneth the Personall Co-existency of Christ, with God the Father.

In the Beginning was the Word, and the Word was with God, and the Word was God.

There is hardly any place of Scripture more abused, in a way of superstition, than the beginning of this Gospell. It was a common thing in times of Popery (and I would to God it were abolished wholly at this day) to write these words in certain Characters, and to tye the piper or parchment about people's necks, as a Charm against *Agues*; or as a Spell, to prevent some other mischief. We shall, I hope, make better use of them, by how much this Scripture hath been wronged by others. These words are a Charm indeed, but it is against Hereticall Opinions, and carnall discouragements. The Deniers of Christ's Divinity, never had such a Charm as this is, *Joh. 11.* We have made some of them to that end, and hope to make more, as we do proceed.

The Fifth Use from hence, is, that this very Proposition, that *the Word was with God*, holdeth forth Comfort to us: For he that was with God in the beginning, is with him still, and will be with him for everlasting; *with God* then, and *with God* now, and *with God* to all eternity: And that under the notion of our *Advocate*, 1 *Joh. 2. 1, 2.* *If any man sin, we have an Advocate with the Father* (So the phrase is here, With the Father) *Jesus Christ the righteous; and he is the propitiation for our sins.* He is there as an Advocate to plead a cause: And what cause? His own as well as ours. We know, when a Counsellor is employed in a Cause, that concerneth himself as well as his Clyent, he is wont to be exceeding active in that businesse, more than in other; he will neglect no opportunity in such a Cause. So, Christ is such an Advocate, as to be a Propitiation for our sins. And Christ should lose the price of his own Blood, if our Cause should miscarry before God the Father, with
F him,

Vse 5.

Christ our Advocate.

him, where he appeareth for us; Heb. 9. 24. *Christ is not entred into the holy places made with hands, which are the figures of the true; but into Heaven it self, to appear in the presence of God for us.* Observe that, [*With God*] and, [*For us*]. He appeareth there as an Advocate appeareth for his Clyent; when such a Cause is called upon, he pleadeth that Cause as an Advocate. So, Christ appeareth for us as our Protctor; He is *God with us, and for us*; and therefore able to save to the uttermost all that come to God by him; because he liveth to make intercession for them, Heb. 7. 25. Never fear, that any thing shall be wanting to thy salvation, Christ will be sure to perfect it. He will save to the uttermost, because he liveth for ever. Well may Satan's accusations trouble us on Earth, they shall never trouble us in Heaven, for Christ appeareth there for us. He is ever with the Father.

I passe now to the third Clause of this first Verse, which concerneth the Divine Essence of Christ.

The Word was God.

So with God a distinct Person from the Father, as to be God, of the same Essence with the Father. The word, [*God*] is taken essentially for the Father, the First-Person in the Trinity. This is a point of high concernment, that *Christ is God*; so high, as whosoever buildeth not upon this, buildeth upon the sands. This is the Rock of our salvation, *The Word was God*. But there will be frequent occasion in this Gospell of meeting with it, and therefore I shall speak now but briefly of it. Take a few clear places, such as our enemies know not how to evade; that in Rom. 9. 5. *Of whom, as concerning the flesh, Christ came, who is over all, God blessed for evermore.* Christ is here himself called, *God blessed for ever*. So, Tit. 2. 13. *Looking for that blessed hope, and the glorious appearance of the great God, and our Saviour Jesus Christ.* Who is it that shall appear at the last Day in the Clouds, but Christ, who is called the great God, and our Saviour? *God blessed for ever*, saith Paul to the Romans; *The great God*, saith Paul to Titus. And lest any

any Heretick should hope to shift it off (as they are as full of shifts , as the Serpent is of turnings and windings) and should say , Why, Angels are called gods , and Magistrates are called gods. To stop their mouths, St. John telleth you, *He is the true God ; I , and God properly so called, The true God.*

You know what they use to object against this , as if the Father were onely called the true God. And the place seemeth to have some colour in it, Joh. 17. 13. *This is life eternall , that they know thee, the only true God, and Jesus Christ whom thou hast sent.* Jesus Christ seemeth to be made a different Person from the true God,

Object.

I answer , There is no necessity of limiting this phrase , [*The onely true God*] to the Person of the Father , the First Person in the Trinity. It is true indeed, that the word *Thee* in the third Verse, referreth to the word *Father*, in the first Verse , *These words spake Jesus, and lifted up his eyes to heaven, and said, Father, glorifie thy Son, &c. And, this is eternall life ; that we know thee the onely true God.* Ye must know , the word *Father* is taken two manner of waies in Scripture : First, Sometimes it is taken for the First-Person in the Trinity. And *Father* is taken for the Divine Essence , or rather for an Attribute that is common to all the Persons in the Trinity : Every one is *Father*, in this sense. So, Christ is *Father* as well as the First Person. He is called, *The everlasting Father ;* and, *The Prince of peace,* Isa. 9. 6. *Father*, in that sense, is no more than, *God* in his Essence. Mal. 2. 10. *Have we not all one Father ? hath not one God created us ?* There is a concurrence of all the Persons in this great work of Creation, and so in this Relation of *Father*. That, Jam. 1. 27. *True religion, and undefiled before God and the Father.* *Father* here belongeth to all the Persons. 1 Pet. 1. 17. *We know that all judgment is committed to Christ.* So that *Father* is taken here essentially, and belongeth to all the Trinity. If ye understand it so here, then the Objection is of no force.

Answ.

But Christ is conceived here as Mediator , and as Man praying to the whole Trinity, under the name of *Father*, and saying , *This is eternall life , to know thee onely true God,*

I.

and Jesus Christ whom thou hast sent. So that, 1 Tim. 2. 5. is parallel, *There is one God, and one Mediator between God and man, the man Christ Jesus.* Nothing is so familiar in Scripture, as to distinguish Christ as *Mediator* from God, taking the word *essentially*, for all the Persons in the *Trinity*.

2. Secondly, Suppose the word [*Father*] Joh. 17. be taken *Personally*, for the First Person in the *Trinity*; yet the word [*Onely*] is not here to be limited to the First Person. I pray you observe that, *This is eternall life, that they know thee the onely true God.* It is not, *Thee onely, the true God*, as if the Father onely were the true God. Indeed, the Μόνον is not to be tyed to the saying, [*Thee onely*] but, [*Thee, God*] is to be tyed to the word [*Onely*] To know thee the onely true God. So as Μόνον, the word, [*Onely*] is not exclusive from the other two Persons, the *Son*, and the *holy Ghost*; but onely exclusive from the *Creatures*, who are improperly called *gods*, as sometimes *Angels*, and sometimes *Magistrates*, are called so; and *Idols* so called, falsely. *The onely true God*, excluding *Idolls*, but not the *Son* and the *holy Ghost*. You may as well argue from that place, 1 Cor. 8. 5, 6. that God the Father is not *Lord*, as argue from this, that Christ is not *the true God*; for it is said there, *Though there be that are called gods both in heaven and in earth, as there be gods many, and lords many. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord, Jesus Christ, by whom are all things, and we by him. But one Lord Jesus Christ.* May men from hence argue, and say, The Father is not the Lord Jesus Christ? But many argue and say, That Christ is not God, because he saith, *There is but one God the Father, of whom are all things.* I will not hold you long upon this, because I hope there are not many here, that need solution in this point, though the error be spreading. Consider that place, Matth. 11. 27. *All things are delivered to me of my Father, saith Christ. And, None knoweth the Son but the Father; neither knoweth any the Father save the Son, and he to whom the Son will reveal him.* None knoweth the Son but the Father. Why, doth not the

God distinguished from
Creatures and
Idols, not
from the other
Persons.

the Son know himself? doth not the holy Ghost know the Son? Yes. It is said, *The Spirit searcheth the deep things of God. Neither knoweth any the Father save the Son.* Doth not the Father know himself? and the holy Ghost, both the Persons? Yes. But this *none* excludeth Creatures, from the other Persons. So the true God is distinguished from Creatures and Idolls, not from the other Persons in the Trinity.

I will make Use of this, to meet with such Hereticks as deny this: Would to God I could say, there were none in this City; but mine ears have heard a man, stily to deny the Divinity of Christ, and dispute against it, and blaspheme that great truth, without which, I think, a man may safely say, there is no possibility of salvation. I wonder, that of all the old Errors, swept down into this latter Age, as into a sink of time, this of the *Socinians* and *Arians* should be held forth amongst the rest. Let us beware of their doctrines, shun their meetings and persons, that come to us with the denyall of the Divinity of Christ in their mouths. This was *John's* doctrine, and his practise. *Irenaeus* tells us, that after he was returned from his Banishment, and came to *Ephesus*, he came to bathe himself; and in the Bath he found *Cerintus*, that said, Christ had no being, till he received it from the *Virgin Mary*: Upon the sight of whom, *John* skipped out of the Bath, and called his companions from thence, saying, *Let us go from this place, lest the Bath should fall down upon us, because Cerintus is in it, that is so great an enemy to God.* Ye see his Doctrine, see his words too, 2 Joh. 10, 11. *If any come to you, having not this doctrine, receive him not into your house, neither bid him God-speed: for he that biddeth him God-speed, is partaker of his evill deed.* What the Doctrine was, ye may see to be the Doctrine of the Divinity of Christ. This is one word to Ministers, to confute the gainsayers; but it is not the main: I will not therefore stand upon it in this *Auditory*. As it is with the Angels that are ministring Spirits, for the good of the Church; so it should be with the Ministers, that are called, the *good Angels* of the Church. The *Angels* are sometimes put upon conflicts with the *Devil*, they have many combats with the wicked Spirits, as may be gathered out

Use 1.

Beware of Heresies.

out of *Daniel*. But, this is but in order to their ministering for the good of the *Elect*. They conflict with evill Spirits, that they may be serviceable for the good of the Church. So should Ministers conflict with evill Angels, but in reference to the good of the Church. *Speak comfortably to Jerusalem*, saith the Lord to the Angel. Therefore I shall passe to another Use of Consolation.

The Word was God.

Vse. 2.

The promises
cannot be
made good; if
Christ be not
God.

Beloved, If this be not true (say Hereticks what they can) if this be not true, That Christ was God, our Preaching is in vain, and your Faith in vain; ye are yet in your sins. Who can forgive sins but God? Ye expect forgiveness of sins by Christ. What soul can get to Heaven, if Christ be not God? He hath promised eternall life to all that love him, and believe in him; How shall a man have this Promise made good, if He be not God? If a man that hath never a foot of land in *England*, shall make his Will, and bequeath to thee such and such Houses, and Land, in such a Town and County, whereas he was never the owner of any such Houses or Land: Certainly, this Deed is null, thou art never a whit the nearer enriching thy selfe with such a Legacy. If Heaven be not in Christ's dispose, how can we have it as his gift? If Christ be not God, we cannot have Heaven. If Christ be not God, we are all still in our sins. For, the Justice of God expects satisfaction to be made, for the sins of men; we cannot make satisfaction, but our Surety must. Christ is our Surety. If Christ be not God, our Satisfaction is null; for, an infinite Justice offended, must have an infinite Price paid. A man may satisfy the Justice of man, but what man can satisfy the Justice of God? *Will God accept the first-born of thy body for the sin of thy soul?* No, he will not. Yet he will accept His *First-born* for the sins of the world, for in him he is well pleased. There lyeth a great deal of strength upon that place, it is a speciall foundation of faith; *Act. 20. 28. Over which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.* The Church of God, which

Christ is God.

which he hath purchased with his own blood. This must needs relate to Christ. And Christ is here called God, and Christ's Blood is called the Blood of God. Christ could never have gone through with the purchase of the Church, if the Blood he shed had not been the *Blood of God*. Whatsoever the Justice of God can exact, that the Blood of God can discharge. The blood of man would not have done it; the blood of men or Angels would not have done it. Man sinned, and Man must satisfy. Therefore the Human Nature must be assumed by a Surety, for a man cannot do it. If an Angel should have assumed Human Nature, it would have polluted him; Human Nature was so defiled by sin, that it could not be assumed by any but God. Now Christ being God, the Divine Nature purified the Human Nature, which he took, and so it was a sufficient Sacrifice. The person offered in sacrifice was God, as well as Man. This is a ground whereupon a Beleever may challenge Satan to say his worst, and doe his worst! Let him present God, as terrible; Let him present me, as abominable in the sight of God, by reason of my sins; Let him aggravate the height of God's displeasure, and the height, and depth, and length, and breadth, of my sins; I grant all. And, against all this, I oppose this infinite Satisfaction of Christ. Though the Justice of God cannot be bribed, yet it may be satisfied. Here is a proportionable Satisfaction; here is *God answering God*.

Humane nature assumed by none but God.

The Word was God.

This *Word* was He that laid down his life, and shed his blood for us. And now let Satan urge the Justice of God as much as he can. The Justice of God maketh me sure of Salvation, Why? Because his Justice obligeth him to accept of an adequate Satisfaction, of his own appointing. The Justice of God maketh me sure of mine own happiness: because, if God be just, that Satisfaction should be had; when that Satisfaction is made, Justice requireth, that the person for whom it is made, shall be received into favour. I confesse, that unlesse God had obliged himself by Promise,

Salvation assured by Gods Justice.

mise, there were no pressing his Justice, thus far, because *Noxa sequitur caput*. There was mercy in the Promise of sending Christ out of mercy, to undertake for us; otherwise we cannot say, that God was bound, in Justice, to accept of Satisfaction, unlesse he had first, in mercy, been pleased, to appoint the way of a Surety. Justice indeed requireth Satisfaction, but it requireth it of the person that sinneth. Here cometh in Mercy, that a Surety shall be accepted; and what he doth, is, as if the person that offended should have done it himself. Here is Mercy and Salvation surely bottomed upon both. So much sweet comfort floweth from this consideration, *That Christ is God*. I come now to the second Verse.

Verf. 2. *The same was in the beginning with God.*

What the Evangelist had affirmed in the former Verse, *The Word was with God*; he now confirmeth in this second Verse, *The same was in the beginning with God*. There is a Repetition, but with some Illustration. It may be thought, that some, or all of these three things, may be aimed at.

First, it may be thought to aime, at shewing us that these words, ἐν ἀρχῇ, *In the beginning*, are to be referred to all the three Clauses and Propositions, in the first Verse, whereas they are there annexed but to one of them; *In the beginning was the Word*, saith he, verf. 1. Now the second Verse, knitteth the same words to the second Proposition, *The same, in the beginning, was with God, and the same was God*. So that ye must put both into that Proposition, which concerneth the eternall *Existency* of Christ, and to that which concerneth the Personall *Coexistency*, *The Word was with God*; and the *divine Essentialnesse* with God, *The same was God*.

Though he were with God in the beginning, may some say, yet it is questioned, whether he were God then. This addition will prevent such mistakes, to shew you, the words, *In the beginning*, is to be put to every Proposition. That may be one aime.

2.

Secondly, There may be another: In the former Proposition,

sition. The Evangelist had told you of Christ's *Co-existence with the Father*, when he said, *The Word was with God*; and he addeth, *The same was in the beginning with God*. Here he telleth you of his *Co-working with God*, as well as of his *Coexistence with God*. In the beginning, As he was then a Person distinct from the Father, and coexistent with him; So, so soon as the Father began to work, He began to work. *All things were made by him*. He was so with him, as to work together with him, in the work of Creation in all things.

Or perhaps, neither of these are intended. But the Repetition aimeth at a third thing, which is, To shew the great necessity of the aforesaid Truth. This ye may take with you, as a rule to help you in the interpretation of Scripture: Repetitions have divers uses in Scripture; we find them frequent both in Prayer and Prophecy, in Threatnings and Precepts, and in the laying down of Truths. Repetitions have their severall uses in all these.

3.

Repetition of much use in Scripture.

1. In *Prayer*. Repetition serveth to note frequency in the same things, said over again with new affections; as, *O Lord hear, O Lord forgive, O Lord hearken, and do*. Take the instance of Christ; we read of his fervency and earnestnesse in prayer, especially in his Agony, Luk. 22. 44. *Being in an agony, he prayed more earnestly*. How doth he expresse this earnestnesse? Matth. 26. 44. He went away the third time, praying the same words, *Father, if it be thy will, let this cup passe from me*. So the second, and the third time, it is said. This Repetition serveth to note Christ's earnestnesse in Prayer.

1.

In Prayer, it argueth affection.

Secondly, in *Prophecies*. Repetition serveth to note the certainty of them, together with their celerity and speed. That reason is given by God himself, Gen. 41. 22. *For that the dream was doubled to Pharaoh twice; it is because the thing is established by God, and he will surely bring it to passe*. The doubling doth note the certainty of the thing.

2.

In Prophecies, it noteth celerity and speed, and the certainty of them.

Thirdly, in *Threatnings*. Repetition noteth unavoidable-
bleness, and, perhaps, suddainnesse. Ye have, Ezek. 21. 27. *I will overturn, overturn, and it shall be no more*. Twice, I will overturn, to shew, that their overthrow should be unavoidable.

3.

In Threatnings, it noteth unavoidable-
bleness and suddain-
ness.

G

Fourthly,

4. Fourthly, in *Precepts*. Repetition serveth to note In *Precepts*, it noteth a necessity of performing them. So, Psal. 47. 6. *Sing praises to God, sing praises to our King; sing praises, sing praises.* Four times, to shew the necessity of that duty.

5. And lastly, to our present purpose, in *Truths*. Repetition serveth to shew the necessity of believing them, and of knowing them. So, in that great Truth of Regeneration, ye see, Christ repeateth it thrice with one breath, in his Sermon to Nicodemus, Joh. 3. 3. *Except ye be born again, ye cannot see the Kingdom of God.* Vers. 5. *Except a man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God.* And, Marvel not I said unto thee, *Ye must be born again,* vers. 17. So here, the Evangelist repeateth this great Truth, to shew the absolute necessity of our knowing it, and believing it. *In the beginning was the Word, and the Word was with God. And the same that was in the beginning, was God.*

That which we are to note from hence, is this: First, in generall, The usefulness and lawfulness of repeating the same things: To me, (saith Paul) *it is not burdensome; for you, it is safe,* Phil. 3. 1. We are all by nature, as Christ said of his Disciples, *fools, and slow of heart to believe this great Mystery of God,* Luk. 24. 25. *Then said he unto them, Ob fools, and slow of heart to believe all that was spoken.* Slow of heart, they had therefore need to be switcht and spurr'd again and again; had need to have the goad thrust in, a first, second, and third time. That is the expression, Eccles. 2. *The words of the wise are as goads, and as nails fastned by the masters of the assemblies.* So necessary are Repetitions of Truths. It is in this case, as with Peter, in his vision of the Sheet, when all sorts of Beasts came down, clean and unclean. Upon the first letting them down, when it was said, *Arise, Peter, kill, and eat.* Not so, Lord, saith Peter; he could not think it lawfull, when it was prescribed at the first; but the Sheet was let down a second time, and a third time; then he was convinced, which at first he was not. So, a man may hear a truth at first, and may say, *Not so, Lord;* he cannot relish this for a truth: but, it may be, at the second, or third time, he may relish it. It is not with Truth

as with Flowers, which we use to smell at for an hour or two, and so throw them away. But for necessary Truths, they will not die in your hands: they are not like Flowers; they are like Jems, precious Stones, that keep a lustre from year to year, they are alwaies shining and bright. Ye may wear them while ye live, and not be weary of them. This in generall.

But then in Speciall: From this Repetition which the *Evangelist* maketh, observe, That the *Eternity*, the *Personality*, the *Divinity* of Christ, are of necessity to be believed. Because we cannot rightly worship God, without the belief of these Truths; namely, *That the Word was in the beginning, and that the Word was then God, and was with God from everlasting to everlasting.* For we must worship the Son, even as we worship the Father; so saith Christ himself, *Job. 5. 23.* And that, unlesse we acknowledge the Eternity of Christ, and the Divinity of Christ, the Second Person; as well as of God the Father, the First Person; we honour neither Father nor Son. And this is it that excludeth both Turks and Jews: who, though they both acknowledge one God, yet they deny the Distinction of Persons, deny the Son of God, and so the Divinity of the *Lord Jesus Christ*, as also of the *holy Ghost*. We see now, what miserable case such men are in, as deny Christ thus. It is remarkable, that in *Ephes. 2. 12.* if you compare the beginning with the end, *At that time ye were without Christ, being Aliens from the Common-wealth of Israel, having no hope, and without God in the world.* Without Christ, and without God. He is an Atheist that knoweth not Christ; whatsoever he may hold of God. There can be no true knowledge of God, where there is not a true knowledge of Christ. *Ye were without Christ, and without God in the world.* Wherefore, my Brethren, pray, that ye may understand these things; for, indeed, they are things that depend upon Revelation, therefore they call for prayer. Saith *Bernard*, of the Mystery of the Trinity, The best way of seeking it, and the easiest way of finding it, is, not to enter upon Disputings, but Prayer. To Prayer, add the use of the best Means, reading the Word of God, in which these Mysteries are revealed, that con-

can the *Eternity*, and *Personality*, and *Divinity* of Jesus Christ, Scripture will help you more then Reason here.

There are two sorts of things. Some things there are which we do first understand, and then believe; Others which we first believe, and then come to understand. If ye go to naturall things, first ye understand them, apprehend the inside and outside of them, and then believe them, then believed. because ye understand them. But now, in these great supernaturall Mysteries, that ye may understand them, you must first believe them. For this there are two rules.

Naturall things are first understood, then believed. Supernaturals not so.

I.

The *Arians* delusion and sophistry.

If ye will first set Reason on work, believe no more then ye can find out in these Mysteries; That will hinder Faith; But if, after ye have believed them, ye will set reason a work, that may help faith. The *Arians* of old that denied the Divinity of Christ; they got a great deal of advantage, especially over *Women*, by putting questions for grounds of reason to them: They were wont to come to *Women*, and aske them, Hast thou born a Child, say they? Yes. And art thou not older then the Child thou hast born? why, yes, say they. And yet, say they, our Adversaries, They tell us, that God hath a Son, and that the Son is Co-eternall with the Father. *Athanasius* goeth to work to confute them, thus; I aske you a question. Canst thou build a house without Timber, and Stone, and other Materialls? no: yet God made the World without any of these things. If Gods building be not as an Artificer's, God made the World without Materialls. He hath his Son from Eternity, but not as a naturall parent, *for who can declare his generation?* If ye will aske a question, Aske the Sun, if ever it were without its beams. Aske the Sun, if it did not shine as soon as it was Created. And aske the Fountain, if ever it was without its streams. As the Sun was never without its beams, nor the Fountain without its streams, so God was never without his Son; *In the beginning was the Word, and the Word was with God, and the Word was God, both Co-existent, and Eternall.*

Verf. 3.

Verf. 3. *All things were made by Him, and without Him was not any thing made, that was made.*

Who is here meant by *Him*? the fore-going verses tell you? namely, the *Word*. And, who is meant by the *Word*, ye have heard at large, namely *Christ*. Whose Divinity the Evangelist had affirmed, *vers. 1.* The *Word was God*, confirmed in the second verse, The same was in the beginning with God. And here he proveth it by a new argument, from the Creation of the World.

All things were made by Him, and without Him was nothing made, that was made.

Now the Apostle telleth you, *Hebr. 3. 4.* *He that built all things is God*, *Christ* built all things; saith my Text, Therefore *Christ is God*. The argument lieth fair and undeniable. But whereas, the Apostle *Paul* speaks of a new Creation; we are hinted to think of a double Creation, There is *the old Creation*, and *the new Creation*. Now some *Hereticks* make a question, which of the two is here meant, There is the old Creation spoken of by *Moses* in *Genesis*, *In the beginning God Created Heaven, and Earth*. And there is the new Creation spoken of by *Paul*, *2 Cor. 5. 17.* *If any man be in Christ, he is a new Creature: old things are past away; behold all things are become New.*

The question is, which of these the Text is meant of, *All things were made by Him*. *Socinus*, who denieth the Divinity of *Christ* together with his Satisfaction, maketh it to lay hold upon the latter of these, and saith, that in the Text ye must understand the new Creation, As, *In the beginning was the Word*. He understandeth the beginning of the Gospell, not of the World, *All things were made by Him, that is*, all things were made new when *Christ* was born of the *Virgin Mary*. These are the *all things* meant in the Text, saith *Socinus*. Socinus, his damnable heresie and opinion.

As this is not true, so it will not serve his turn. It is not true, nor consonant to the Text, which doth not say, that
all

all things were made *new* by Him , *but that all things were made by Him*; and undeniably spoken of the Creation of the World.

Neither will it serve his turn. He hopeth by this evasion to avoid the dint of this argument , taken from the Creation of the World, to prove the Divinity of Christ , but it faileth him ; for take that which he granteth. By *all things*, here, we must mean the new things, the new Creature ; If this be the thing , we will prove Christ to be God in spite of *Soci-nus*. For who can turn a heart of stone , into an heart of flesh ? who can work faith , and love ? faith in an unbelieving heart, love in an hating heart, and meeknesse in a passionate heart ? who, but God ! Do not these things declare an Almighty power ? This by his owne Confession, proves him to be God.

But we are to understand it , of the old Creation of the World , which *Moses* telleth us of. *All things were made by Him*, that is the proposition. An illustration of it in the following words , *without Him was nothing made, that was made*. In the proposition, observe two things.

First the *Effect*. *All things were made*,

Secondly *The Efficient*. *By Him*.

This is an excellent help , and of great Concernment, The making of all things , is the first lesson that God Almighty teacheth us in the Bible ; *In the beginning, the Lord made Heaven, and Earth*. Therefore, worthy the dwelling a while upon , and making inquiry into these five things, for the clearing of these words.

First, *What are the things here meant ?*

Secondly, *In what Order ?*

Thirdly, *In what space of time ?*

Fourthly, *In what manner ?*

Fifthly, *To what end were they all made ?*

When these are done, we shall come clearly to shew that the Lord Jesus Christ had an influence , as the Efficient cause of all these. *All things were made by Him*.

1. First, *What things are here meant ? All things*. These All things are are words of a vast Comprehension , but you shall find them here meant, all reduced to four heads , by God himselfe. In the fourth

Comman-

Commandement, Exod. 20. 11. In six dayes, the Lord made *Heaven*, and *Earth*, the *Sea*, and *all things that are therein*. These are the heads of the *All things*.

First, the Heaven: Heaven is a fair building, a glorious Fabrick of three Stories, the first, second, and third Heaven. So *Paul* teacheth us to distinguish, when he speaks of his being rapt up into the third Heaven. Therefore there is a second, and first, as well as a third. And these three Heavens were sweetly resembled, by those three Courts in *Solomons* Temple. There was the first Court, the outward Court, and the Court of the Gentiles, which was common for all sorts of people to come into; So is the first Heaven here below, Men breathe in the aire, birds and beasts they live and breathe in the aire, which is the first Heaven. The second Court was something more hidden: In that the golden Candlesticks were, which were the Lights, that lighted the Temple. So are the Sun, Moon, and Stars in the second Heaven. The third Court, was the *Holy of Holies*, into which entred none, but the high Priest. And the third Heaven, is the Heaven of Heavens, into which *Jesus Christ* the high Priest is entred, to prepare a place for all his Members. All these Heavens were of *Christ's* making, *Hebr. 1. 10.* *Thou Lord, in the beginning, hast laid the foundations of the World, and the Heavens are the work of thy Hands.*

1.
Heaven.

The second head, is the *Earth*, the Circle of the World, the pavement of this glorious Fabrick, the foot-stool of the most high God. Of his making it, you have an excellent expression in *Job*, *Job 38. 4, 5, 6.* *Where wast thou, when I laid the foundations of the Earth?* saith God, *there; declare, if thou hast understanding, who hath laid the measure thereof, if thou knowest? or who hath stretched out the line thereof? wherein are the foundations thereof fastned, or who laid the Corner-stone thereof?* God hath so made it, as to make it The admirable to our understandings; that such a vast body, as blenesc of the the Earth is, of a round figure, and so fit for motion, should be fabrick of the still immoveable! a body so heavy, should yet be able to Earth. hang, as it doth, in the midst of the air! Why, God hath fastned it by a Word of his own power, *Job 26. 7.* *He stretcheth out the North over the empty place, and hangeth the Earth*

2.
Earth.

Earth upon nothing. Which of us can hang a ball in the aire, without some support? God, He hangeth the Earth; how? upon nothing, but upon the aire without side of it.

3.
Sea.

God bound-
eth the Seas,
being above
the Earth; else
the Islands
would be de-
stroyed.

Then Thirdly the *Sea*, Psal. 95. 5. *The sea is his, and He made it*, so, as to make all men rejoyce in the thoughts of it, Psal. 97. 1. *The Lord reigneth, let the Earth rejoyce, let the multitude of the Isles be glad thereof.* It is with an *Emphasis*: All sorts of men, that dwell in Islands, have much cause to rejoyce, because God reigneth. For if He did not Reign, and Rule, and bound the Seas, with which they are compassed, they would quickly be destroyed. If God did not reign, the naturall place of the Sea is above the Earth, and how should we in this Island be overflowed in a moment, if He bounded not the seas? Ye shall see an elegant comparison in Job 38. 8, 9, 10. *Who shutteth up the Sea with doors, when it breaketh forth, as if it had issued out of the Womb, when I made the Clouds the garments thereof, and thick darknesse a swadling band for it, and brake up for it my decree'd place, and set barres, and doors.* Here he compareth the sea to a Child, breaking out of the Womb of his Decree; to a Child swadled, as it were with a Cloud. That is the expression, Thick darknesse hath swadling bands for it. And it is rock't, as it were, in a Cradle of Providence.

4.
All things.

The fourth head, is, These *All things*, (as that place in *Exodus* telleth you) are the things that are within this Heaven, and Earth, and Sea. And all things therein. Which *Paul* reduceth to two heads.

Things *Visible*, and

Things *Invisible*, Col. 1. 16.

By Him were all things Created that are in Heaven, and Earth, visible, and invisible. Zanchius addeth a third branch to this distinction, and maketh it more plain, by saying, That *all things that were made*, are either *visible*, or *invisible*, or *mixt*. *Visible* things, as the *Stars*, and *Fowls*, and *Clouds* of Heaven, the *fish* in the sea, and *beasts* upon the earth. *Invisible* things, as the *Angells*, they also were made. They were not the Makers of the World, as some *Hereticks* have thought. Then there is a third sort of Creatures,

tures, which are of a mixt nature, partly visible in regard of their bodies, and partly invisible in regard of their souls, and those are Men. And so you have, *The all things*. Not to stand upon that, I will passe to another head.

Secondly, let us Consider. *In what order these things were made*, That so we may learn the more to magnifie the Creatour. This ye shall have under fundry Considerations. No way more profitable.

First, all things were made so, in such an order, as that Heaven, a place of blessednesse, was made before the Earth, the Stage of vanity. In the beginning, God created Heaven, and Earth; To teach us, that we should begin our search, and desires, and love, where God began his Work first, at Heaven; and then at Earth. It is a Præposterous course, that is taken, to begin with earth: God did not so, He first made the Heavens; *First, seek the Kingdome of God*, Math. 6. 33. And yet, through the Corruption of mens souls, *Curva in terras anima, Cœlestium inanes*, The most are bowed down to the Earth, and few look up towards Heaven. There are in the Militant Church some dead, and some living Children; some true, and some false Professors. Suppose a Woman should have a dead, and a living Child together in her Womb. The dead Child would make no way for his birth, the living would; so it is here, such as are dead Professors in the Womb of the Church, they do not make forward towards Heaven. But every living soul that is born for Heaven, and ordained for Heaven, will to Heaven. Every soul that is baptized with the Holy Ghost, and with Fire, hath a fire in it, that will carry it up Heavenward.

Secondly, as in order to the Creation, Things of lesse perfection, were made before things that are more perfect, as if ye come to the visible World especially; not, that otherwise the invisible Heavens are more perfect then any thing we see. But I say the visible World. God in the work of Creation went from things lesse perfect, to those that had more perfection in them. First he made the Elements, then the mixt bodies compounded of them; and, amongst them, such as had life, before those that had sense; and such as had sense,

H

before

2.

In what Or-
der.

1.

Heaven made
before the
Earth.

2.

Things lesse-
perfect before
more-perfect,
in the visible
world.

before those that had reason. A thing profitable to observe, that so ye may look at Gods method, both in Nature, and Grace. His method is to begin with the lowest and so goe upwards; to begin with lesse perfection, and so go on to more. Do we aime at the top of Grace? Wee must climb up by certain steps; The New Creature goeth on as the Old Creature dyeth, from the lesse perfect, to the more perfect. Never expect Love, and Fear, and Joy, and all at the first: God's work will be going on still, from lesse, to more perfection.

3.
The essentiall
part of the
world made
before its Or-
naments.

Thirdly, as to the poynt of order in the making of all things, God he made the Essentiall part of the World before he made their Ornaments. As ye know, he made the Heaven, and Earth, and Sea, before he made their furniture; before He furnished the Heaven with Starres, and the Earth with Plants and Beasts, and the Sea with Fishes. To teach us to look, in the poynt of Grace too, for the like proceeding. There are Essentiall Graces, and Graces that tend to Ornament. Essentiall Graces that goe to the Constitution of a Christian: Such are Faith, and Love. And necessary graces that tend to his Ornament, and well-being: Such are joy, and assurance. Observe now Gods method, He first begins with the most essentiall happinesse: but he that by faith layeth hold on Christ, and by love cleaveth to Christ, it may be God will make him stay some time for his Ornaments, before he furnisheth him with full Assurance; even as a Heaven, before starres to furnish it.

4.
He made
things depend-
ent, before
the things
they depend
upon.

Again, It may be observed in order of Gods Creation. That he made some things, which now depend upon others, before the things upon which they depend. For instance, the light ye know dependeth upon the Sun, the Sun being removed, we shall have no light; but yet God made the light before any Sun. The light was the work of the second day, and the Sun not made till afterwards. The growing of Plants, and Fruits now depend much upon the husbandry of men, and upon showers and rain; yet God made them before any raine, or any man to till the ground, *Gen. 2. 5.* *Every plant of the field before it was in the earth, and before*

fore it grew, for the Lord had not caused it to rain upon the earth, and there was not a man to till the ground. To teach us thus much, That all the Creatures though they be subordinate one to another, doe yet depend more upon God, the first Cause, then upon any second Cause. And to let us understand, That we have reason to depend upon God, though we see no meanes. He that can maintain a light without a Sun, and cause things to grow without rain, he can maintain grace in thy heart, though thou hast no means, or but small means of thriving in that way. I do but hint these things by the way, as profitable Observations from the Creation of the World.

Lastly in poynt of order, God made Man last of all. He, ye know, was the workmanship of the sixth day, and that to the end we might see both his wisdom and his goodnesse; a great deal of wisdom in this, That after God had raised such a glorious Fabrick as the world is, he should do as sometimes men are wont to do. A man that buildeth, (suppose) a Library, or Exchange, or some such Monumentall place; It is usuall for such persons to send their Pictures thither, and to have them hanged up therein, that all may know at whose charge that was done. So God made the World, and furnisheth it, and then sendeth his own Picture, and maketh man after his own Image, and putteth him into the World. And at such a time as the Wisdom of God had provided it, and furnished it. That man should be so made as to let him see, that he was made to serve God, as other things to serve him: Therefore he is not created till the latter end of the sixth day, immediately before the Sabbath; that so the first work which he takes in hand, might be the worship of God that made him. Here is wisdom, and goodnesse, in this, abundant goodness! God would not invire man unto bare walls, but first he buildeth, and furnisheth a house, and then bringeth his guest into the house, that Man at first might taste and see how good the Lord was. And that all men might learn for ever to trust him. He that provided for us a being, will he not, now he hath given us a being, maintain us? These things I observe to you, from the Order.

3. Thirdly, Let us inquire into *the space of Time*; where-
 In what space in all these things were made. I do it the rather to let
 of time. you see what Doctrine may be sucked out of these
 first Principles of Religion. *In six dayes the LORD*
created Heaven and Earth, the Sea, and all things there-
in. Here are divers Considerations to be deduced from
 hence.

1. God could have done all things in a moment, yet it
 pleased him to be six dayes about this great work. *Dayes,*
 To teach us and not *Moments.* First, to teach us the necessity of De-
 Deliberation. liberation in all matters of Consequence. We under-
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 repenteth him of at leisure, whereas he should not have had
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 it: *Dan. 2. 16. He required time of the King,* when he had
 a hard taske.

2. Secondly, *dayes* and not *years.* Here is an observeable
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 To help us distinct severall dayes; That so God might help us the better
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 stages,

stages, and let our affections goe on, as God went on in working.

Fourthly. But *six dayes. De Posse*, God might have done it in a moment. But *defacto*, he did it in six dayes. We see how great a thing God can do in a short time. That which men and Angells could not have done, though he had given them a thousand millions of years to have perfected it. Thirteen years was *Solomon* a building the first Temple. And forty yeares were the *Jews* a building the second Temple. Here in six dayes, Heaven, and Earth, and Sea, and All things therein are made. Therefore trust God, be thou never so low in thy estate, or name, or body, or Soul: He that raised the World out of nothing in six dayes, how soon is he able to raise thee to a Competencie of these things?

4.
To see, how
great things
God can do
in a short
time.

Lastly, *Six dayes*, and no more. God cast it so, as we may think, on purpose, to limit us a time of working, and a time of resting. He himself wrought six dayes, and rested the seaventh day from all his works. To teach us, That we should have six dayes to labour in, and keep the seaventh as a Sabbath, *Levit. 23. 3.* *Six dayes shalt thou labour, but the seaventh day is the Sabbath of rest, an holy Convocation: ye shall do no work therein, It is the Sabbath of the Lord, in all your dwellings.* That is the third thing. Ye have heard what these All-things are. In what order they were made. And in what space of time they were created. See now next, In what manner they were created.

5.
To limit us a
time of work-
ing.

Fourthly, *In what manner were they made?*

They were made by the sole word of God, without instruments, without materials, meerly by the word of Command, *Psal. 148. 5, 6.* *Praise him ye Heaven of heavens, and ye waters that be above the Heavens, let them praise the name of the Lord; for he commanded, and they were created. He hath established them for ever and ever, he hath made a decree which shall not passe.* You read of no Instruments. *Solomon* could not make a Temple, but he must have a thousand of Tools. God doth but speak the word, and the earth was made. You read of no materials out of which he made the world. What can men make, if you give them nothing to

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1.
 To teach us
 Deliberation.

Serius absoluit,
qui nimis pro-
perat.

2.
 To blesse God
 more for Re-
 deemng us,
 than for Ma-
 king us.

3.
 To help us
 the better to
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 all things.

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4.
In what man-
ner.

work upon. Let a Smith have Iron, and a Maion Stone, and they can make some Work: but here God maketh all out of Nothing, saith the Apostle, *Heb. 11. 3. Through faith we understand that the World was framed by the word of God, so that things which are seen, were not made of things which do appear.*

Briefly, God made Something of Nothing, and then out of that Something, made All things, as one well expresseth it. That which (*Gen. 1.*) is called the *earth*, and the *water*, and the *deep*, that *first matter*, it was made out of meer *nothing*. There is something out of nothing, and then out of that *first-Matter* were all things framed. There is *all things* out of something; so as, mediately or immediately, all the Creatures come out of Nothing. There is *Non-ens negativum*; And so the first matter, commeth out of nothing. There is, *Non-ens privativum*; And so the other things, they came out of that which is, *Non-ens tale*, a thing that had no natural disposition to receive such a form. And here is the omnipotency of God seen in both. For it requires as much power to produce such and such formes, as to produce that first matter out of Nothing; and yet, This, God hath done. And this should reach us both Obedience, and Humility, The consideration of the manner of making all things. He made them all by his word. Who are we, that we should disobey the word of God, which every Creature was framed by. It is a shame for a man to be the worst thing in his house. All the World is a house made for Man; and man approveth himself the worst thing in the World, if he disobey the Word of God. Fire, Haile, Ice, Snow, fulfill thy Word, saith the Psalmist. He did but say, Let there be light, and the light presently shined; How many words have we had? Ten words of the Law, as the Ten Commandements, all comprized in two Words under the Gospell. *Repent*, and *Believe*, and how many are unbelieving and disobedient still? The Creatures cast shame upon us in this particular, As they were made without Instruments, by a sole word of Command, so they were made of Nothing; This should take down our Pride: shall we be proud of the Creature? That is to be proud of Nothing. Proud of our parts, or gifts? who

God Omni-
potent in the
Creation.

Who art thou? the Son of *Adam*? who is *Adam*? the Son of dust. What is that dust? The Son of nothing. All resolveth it self into Nothing. And certainly he that hath brought something out of nothing, can quickly reduce our something, to nothing again, if we begin to be proud of it. As he did the parts, and power of *Nebuchadrezzar*, when he took away his understanding, and turned him to eat grasse with the beasts of the field. Some thing ye have heard about the *Things*, and the *Order*, and the *Manner*, and the *Time*.

Fiftly, See now, *the End for which all things were made*. *5.*
Solomon telleth you in one word, That they were all made To what end.
 for the glory of God, Prov. 16.4. *The Lord hath made all things for himself. The Heavens declare the glory of God; The firmaments shew his handy works.* Therefore this is the great improvement, we should make of all the things that are made, to read something of God in them. And this is a duty that lyeth especially upon man. Man as he is the most considerable part of the visible World, so the only Creature that can consider the rest: and it lyeth as a more strong engagement upon him, to Glorifie God above all, because no visible Creature can do it, if man deny it. And it lyeth as a more strong obligation upon Ministers to Preach the Word, because Regularly none but they can Preach. And also upon Kings to govern, and Merchants to trade, because none can govern, none can trade, in such things as they. No, none but Men can consider, and praise God, for what he hath done in the World. Therefore every man should look at this great book of the Creature, as that which is written all over, with something of God.

Beloved, There is many a man cast away for not reading, when he is put to this book: a *Non legit*, here, may destroy a man; for not reading the book of the Creature. Though some of us take it but for a morall fault. Observe that, Psal. 28. 5. *Because they regarded not the works of the Lord, nor the operation of his hands, he shall destroy them, and not build them up.* Why, Should God set before us such a glorious piece as this is, and shall not we consider it with a Contemplative eye? An Artist thinketh himself neglected,

Man is not to observe himself onely, but what God doth in other Creatures.

glected, when he hangerth forth a Picture to be viewed, and no body give it the beholding. All creatures are active upon the stage of the world; but Man is a *Spectator* as well as an *Actor*; therefore they should observe, not themselves onely, but whatsoever God doth in other creatures; and towards other creatures, as well as in and towards themselves.

To this end, God hath fitted them with Sense; to let the consideration of him into their Understandings; and set them in such a place of the world, as that they are compassed about, both with lasting works of Creation, Sun, Moon, Stars, Beasts, Plants, and the like; and also with transient works of Providence, that passe over their heads daily. *O therefore, that men would praise the Lord, and glorifie him in and for all these things that he hath made! That is the Use we should make of it. Rev. 4. ult. Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast created all things: For thee they are, and were created. Rom. 1. 20. Therefore give him the glory of his power. Who, but God, could have created such a Palace as Heaven? and Pond, as the Sea? and Pavement, as the Earth? Give Him the glory of His wisdom: O Lord, how manifold are thy works? In wisdom hast thou made them all.*

It requireth wisdom to manage a great Family; much wisdom to martiall a great Army. What wisdom is it in God, not onely to make, but to govern all the host of all the Creatures? *In wisdom hast thou made them all, in wisdom dost thou govern them.* Let all therefore give Him the praise of his Goodnesse; for the next words there say, *The earth is full of thy riches*; namely, of his goodnesse to the sons of men; because, for us were all these things made, and we were made for God, as ye heard before. And therefore made after his own *Image*.

As the Creature serveth us, so we should serve the Lord.

Now, my Brethren, What doth God expect from us, in a way of requitall for all these things, but that, as they serve us, so we should serve him? That seeing we are made after his own Image, we should represent him in our dispositions and carriages towards the sons of men, in being holy, and meek, and loving, even as God himself is. Whose
image

image and superscription is this, (will God ask one day) that is upon thy soul ? Is it God's, after which thou art made? or is it Satan's ? If the Devill's, give to Satan that which is Satan's. God will give the Devill his due, one day. If he findeth his own Image spunged out of us, and the Devill's stampt upon us, wo be to us. As it is said of Queen *Elizabeth*, that, passing by the streets, and seeing some of her Pictures hang for Signes, that were not made like her, she was angry, and caused them to be pulled down, and thrown into the fire. Brethren, I speak it with trembling : Should any of you carry souls about you, that do not look like God, they must be thrown down, and cast into the fire. Thus have I run over a sort of Considerations, from the great and glorious work of the Creation. The next thing is to discourse of Christ, as the *Maker*, the *Efficient*.

Verf. 3. All things were made by him, and without him was made nothing that was made.

Verf. 4. In him was life, and the life was the light of men.

The Divinity of Jesus Christ, under the rearm of the *Word*, hath been asserted in the former Verse, *In the beginning was the Word, and the Word was with God, and the Word was God.* And this our Evangelist proverth, by an Argument taken from the *Creation*.

First, Generally, from the Creation of *all things*, *All things were made by him, and without him was not any thing made that was made.*

Secondly, More Especially, from the Creation of living things, living Creatures; *In him was life.*

And Particularly from the Creation of Man; *The life was the light of men.*

That part of the Argument which is most Generall, lyeth in the third Verse.

Where ye have two things.

The Argument, first, *Propounded.*

And secondly, *Illustrated.*

Propounded, *All things were made by him.*

I

Illustrated,

Illustrated, *Without him was not any thing made that was made.*

In the Proposition are two things.

Here is the *Effect*, *All things made.*

The *Efficient*, *By him.*

Of the *Effect*, I have spoken already.

I proceed now to the *Efficient*. Christ, the Eternall Word, was the Maker of them, *All things were made by him.* The Eternall Word was the Creator of all things.

Ye shall have this truth established in the mouth of two or three witnesses. Ephes. 2. 9. *Who created all things by Jesus Christ.* The Epistle to the Hebrewes will afford two pregnant testimonies, Heb. 1. 2. *He hath in these last daies spoken to us by his Son, whom he hath appointed heir of all things; by whom also he made the worlds.* This may seem something difficult, because he speaketh of *Worlds*, whereas we acknowledg but one. Let it be considered whom he writeth to, the *Hebrews*, whose custome it was to style God, *Rabboni*, *Dominus mundorum*; The Lord of the Worlds. They were wont to speak of three Worlds, the lower World, the higher World, and the middle World. The lower World containeth the Elements, Earth, and Water, and Aire, and Fire. The higher World, that containeth the Heaven of the Blessed: And the middle World, that containeth the Starry Heaven. We now being acquainted with this Language, and the Apostle writing to them, he saith, *That God by Christ made the Worlds*, those worlds, which they were wont to speak so frequently of.

And whereas one scruple might arise from this expression in the Text, *By him were all things made*; that, in the *Ephesians*, *God created all things [by] Jesus Christ*; this, to the *Hebrews*, *By whom he made the worlds*. As if Christ were onely an *Instrument* in the Creation, and not the *principall Efficient*.

Therefore another place in this first Chapter will clear it, which speaketh of Christ as the principall *Efficient* of all things, Heb. 1. compare the 8th. and 10th. Verses together, *To the Son he saith, Thy throne, O God, is for ever and ever. And, Thou, Lord, verse 10. hast laid the foundations*

of

of the earth, and the heavens are the work of thy hands. Namely, thine; that is, the Son, which he spake of before. There is no great distinction here in all Objections; for this *Præposition* *διὰ*, doth not alwaies signifie an *Instrument*, but sometimes it noeth a principall *Agent*. It is said of God, *Of him, and through him, and to him, are all things*: ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα, Rom. 11. 36. *by him*, which we render, *through him*. Ye will have a more clear place, Gal. 1. 1. *Paul an Apostle, not of man, neither by man, but by Jesus Christ, and God the Father*; διὰ Χριστοῦ καὶ Θεοῦ τοῦ Πατρὸς. Who was the principall *Efficient*? not *Paul* the Apostle, then certainly *Jesus Christ*, and *God the Father*; he is said to be an Apostle, by Them. So then, *Christ* is the principall *Efficient* of the Creation. And in this sense it is said, *By him were all things made*, not as by an *Instrument*, but as by the chief *Efficient*. No more of the Proposition, *Ry him*, till I come to make Use of it.

I come now to the Illustration of this, *And without him was not any thing made that was made*.

These words are considerable three waies.

First, as an *Hebraism*, a manner of speech, borrowed from the course of the Hebrews, in their Writings.

Secondly, As an Addition to what *Moses* had said, concerning the works of Creation.

Thirdly, As an Explication of the former Clause, *By him were all things made*.

First, Look at them as an *Hebraism*, which this *Evangelist* is full of. Ye must know, that, amongst the *Hebrews*, there was nothing more usuall, for the heightning of an expression, then to joyn an *Affirmative* and *Negative* together in one sentence; when they had first affirmed a thing positively, then to joyn another clause, that should deny the contrary. I will give you an instance or two, to make it clear; that in Isa. 39. 4. *Hezekiah answered, All that is in mine house have they seen*; there is the *Affirmative*. *There is nothing in my treasures that I have not shewed them*; there is the *Negative*: and both make up one compleat sense. Jer. 42. 4. *And it shall come to passe, that whatsoe-*

ever thing, the Lord shall answer you, I will declare it to you, there is the *Affirmative*. I will keep nothing back from you, here is the *Negative*. And the sense is enforced by it. Just as it is here. *All things were made by Him, and without Him was not made any thing that was made.*

2. Secondly, If ye look at them, as an Addition, to what Moses had mentioned concerning the Creation. He had made an expresse mention of all things visible. Our *Evangelist* intending to carry the *Efficiency* of Christ, to the making of all things that receive a being, whether visible, of which Moses speaks, or invisible; therefore, he contenteth not himselfe by saying, *By Him were all things made*, but addeth further, *without Him was not made any thing that was made*. The former clause hath reference to what Moses said: The latter carrieth it further, *All things visible, and invisible*, Colos. 1. 16. *By him* (speaking of Christ, who is the *Image of the invisible God, by Him*) *were all things created, that are in Heaven and Earth, visible and invisible, whether Thrones, or Dominions, or Principalities, or Powers; All things were created by Him.*

3. Thirdly, These words are considerable, especially as an Explication of the former clause. *By him were all things made*, wherein are two things to be noted; The *Efficient*, and the *Effect*. Here is something to explain both.

1. The *Effect*, first. These words, *without him, was not any thing made, that was made*. Any thing that was made, helpeth to explain, That these words limit *All things* in the former clause, to all created things; all things that receive a being: whereas, otherwise, God himselfe, God the Father, the Lord Jesus Christ, and the Holy Ghost, these are in the number of all things. The three Persons in the Trinity, have the most excellent Being. But some have brought desperate arguments from this Text, *That Christ is a Creature*, because in the number of *all things*. Now, say the next words, *without him was not any thing made, that was made*. Ye must limit the first words, *All things*, that receive a being, not that have a being. As the Apostle argueth in another Case, so we may reason in this, 1 Cor. 15. 27. *He hath put all things under his feet, but when he saith, All things, are*

God the Father, Son, and Spirit, have the most excellent being

are put under him, it is manifest ; That he is excepted, that put all things under him. So, all things are created by Him. But when He saith, All things are Created by Him, it is manifest, that he is excepted, by whom all things are Created.

Secondly, Here is something to explain the *Efficient*, from these words, *without him was not any thing made*. It implieth a kind of Co-partnership in the work of Creation. Christ alone, doth not make all things. But Christ, together with the Father and the Holy Ghost, yet so as without the Word, without Christ was nothing made, by any of the other Persons. This wisdom challengeth, as the Prerogative of the Son of God, *Prov. 8.* from the 27 vers. to the 31. *When He prepared the Heavens, I was there; when He set a compass upon the face of the deep, and stablished the Clouds above, when He gave to the Sea his decree; then I was by Him, as one brought up with Him, and was daily His delight, rejoycing alwayes before Him.* It excludeth onely Creatures, not the Co-operation of the other Persons in the Trinity, to what was made, *without Him was not any thing made*. It is an usuall distinction amongst Divines, God hath two sorts of works, some *Opera ad intra*, works terminated upon some Person in the Trinity, *works within*. And these are done by some one person, not by another. So the Father *begetteth*. That work is terminated upon the Son, he is begotten, the son begetteth not. The Holy Ghost proceedeth, the Father doth not. That is a proper work, *Ad intra*. But works *Ad extra*. Works without God. And these are all common to all the three Persons. The Father createth, and the Son createth, and the Holy Ghost createth, and yet but one *Creator*, because it is a work that proceedeth from the Will of God, and the will of God is the same in all the three Persons, and accordingly, though the work be ascribed to every Person, yet they make but one Creator, because all Three have but one Essence. But because, they have different Subsistencies, the Father a distinct Person from the Son, and the Son from the Holy Ghost, therefore, they have a distinct manner of working, — even in this businesse of the Creation. In all things, the Father works. All mat-
ters

ters of *inchoations* are ascribed to the Father, of *Dispensations* to the Sonne; of *Consummations*, to the Holy Ghost. But I will no longer dwell upon that: you see the meaning of these words.

Use
Of Instructi-
on.

Let us now come to apply them. *All things were made by him, that is, by Christ, and without him was not anything made, that was made.* To passe from more knotty difficult matter, to what may, I hope, come home to the conscience: Here are both Instructions and Consolations, and Directions to be borrowed from hence. Three Instructions, four Consolations, and five Directions I shall give you from this truth, That Christ is the Creator of all things, and *without him was made nothing, that was made.*

First, It instructeth concerning the Divinity of Christ, which is the very end for which they bring this argument. The builder of all things is God: *Heb. 3. 4.* Christ was the builder of all things, saith my Text. Therefore Christ is God.

In the beginning, God Created Heaven and Earth, and Sea, and all therein, saith Moses.

Syllogism.

Christ created Heaven, and Earth, and the Sea, saith my Text.

Therefore Christ is God.

To bring things together that are infinitely distant requireth an infinite power.

The distance which is between Beeing and No-beeing is infinite.

Therefore, He must needs be God that can bring all things out of nothing; and he that Createth, doth so.

This exalteth God aboye all Idolls. None of them can make a World. So the Apostle argueth, *Act. 14. to turn them from Idolls to the living God. 15. vers. We are men of like passion with you, and preach to you, that you should turn from these Idolls to the living God, which made Heaven, and earth, and all things therein.* Justin Martyr quoteth two Greek verses out of *Pythagoras*, to prove there is but one God, *ἐν ἑνὶ θεῷ, &c.* saith *Pythagoras*. If any will assume to himself, and say, *I am God*, except onely one, let him lay such a World as this is to stake, and say, This World is mine; then

then I will believe him, otherwise nor. He is God that made the World. Christ made the World. Therefore he is God.

Secondly, It instructeth us concerning the Excellency of Christ above all things. *By him were all things made.* Therefore he himself must needs be better then all things, for he made them. The *cause* is better then the *effect*. The *Carpenter* better than the *house*, and the *Shipwright* then the *ship*. Look whatsoever excellency is in the Creature it came from Christ. Therefore he hath a greater excellency, than the Creature hath. Yea whatsoever are in the Creatures, they meet in Christ. Therefore it is, that there are names borrowed from all the most excellent Creatures, to decipher Christ by, in Scripture; to shew that all their excellencies are eminently in Him, from whom they have their being. Amongst things in earth, that have barely a being, the most excellent are *Jewells*, and pretious *Stones*; Christ taketh a name from thence. He is called the *Corner-stone*, *elect*, & *pretious*, 1 Pet. 2. So, Isa. 28. he is *the great pretious stone*, the Jewell of Jewells. Amongst Vegetables, Plants, and Trees, the most excellent is the *Vine* and *Olive*: Christ is *the true Vine*, Joh. 15. and *the good Olive-tree*, Rom. 11. Amongst Beasts that have sense, the most excellent amongst wild Beasts is the *Lion*, and amongst tame Beasts the *Lamb*: Christ taketh name from these; *The Lamb of God*, that taketh away the sins of the world, Joh. 1. *The Lion of the tribe of Judah*, as in the Revelations.

2.
All creature.
excellency is
from Christ.

And so, if ye look up into Heaven, the most excellent Quality is the Light, the most excellent Luminary is the Sun: Christ hath names from both these, *This is the true light*, that lighteneth every man that cometh into the world. And, *The Sun of Righteousnesse*, with healing under his wings, Mal. 4. So as it sheweth to us, in the second place, the excellency of Christ above all things.

Thirdly, It instructeth us, concerning the primitive good of all the Creatures; they are all of Christ's making, and therefore must needs be good; good in themselves, and good to us. For he is so good, as that he can make nothing ill. He beareth such affection to us, as that he will do us no harm.

3.
Christ so
good, as to
make nothing
ill.

Our com-
plaint should
only be a-
gainst sin, not
against God.

harm. He that in fulnesse of time, was made for us of a Woman, made under the Law, will make all things usefull for us that he undertakes to create. It is true, many things are now become hurtfull to man; Whence commeth this? Not from Christ. It is said by *Moses*, in the end of the Creation, *God looked upon the works of his creation, and behold they were all good.* If any thing be evill now in the end of the world, we may thank our selves and the Devill for that; for they came all good from Christ. Therefore let not us play the *Balaam*, and beat the Asse, when we are in the fault, as he did. *Jude* telleth you, vers. 15, 16. of a generation of men, (and the world is full of them) that are Murmurers and Complainers, men that alwaies find fault with what God hath made their lot. This very consideration might help us to complain of our selves, not of God, not of the Creator. As Physitians sometimes do, when a man bleedeth excessively at the nose, they open a vein in the arme to divert the blood. If we will be complaining, here is a diversion: we should complain of our sinne, that hath brought all this misery; kill sinne, and all is good. Nothing more frequent, then for a man to deal with God, as *Hiram* did with *Solomon*. *1 King. 9. 11, 12, 13.* It is there said, *that Solomon gave Hiram twenty Citties in the land of Galilee, and he came out from Tyre to see the Citties which Solomon had given him, and they pleased him not; and he said, What Citties are these, which thou hast given me? and he called them, the land of Cabul to this day;* which signifieth, *Dirty.* *Solomon* had bestowed Cities upon *Hiram*, and in all likelihood they stood in very fertile places: only they had this Inconveniencie with their fertility, they were *Mire* and *Dirty*, therefore he was displeased at them. God hath bestowed many blessings upon us; and yet, if there be any dirt goeth along with the fruit, (many times the fattest soile is lyable to that,) we are apt to call them *Cabul*, never looking at God that gave them. Let us remember that all creatures, as they came from God, are good. Therefore if we will be finding fault, find fault with our selves.

Use
Of Consolati-
on, in case of
Want.

I now come to the Consolations.

First, here is matter of Comfort in case of the want of the
Crea-

Creatures. When men are destitute either of temporall blessings, or spirituall blessings that belong to the new creature, Let them solace themselves in this, Though the creatures be wanting, if faith be not wanting, they have Christ that made them all, and they may have the comforts of all in Him. Thus the Psalmist comforteth himself in such a case, Psal. 146. 5, 6. He had said before, *Put not your trust in princes, nor in the sons of men, in whom there is no help. His breath goeth forth, he returneth to the earth: in that very day his thoughts perish.* Here he speaketh against the creatures, the greatest men, *Princes*, they are gone. What followeth? *Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven, and earth, and the sea, and all that is therein.* When creatures fail, and men are wanting, Happy is he that trusteth in God, saith the Psalmist. Beloved, God himself is All-sufficient, and needeth not the help of any creature; therefore he never made all these things for Himself: that is clear. For, if he had need, How could he have endured to be without them, till within these 5672 years. I say, If God had needed them himself, he would not have been without them till then. Therefore, certainly, he made them for some other end. Not for his enemies; his friends have an interest in them. If Christ made all these things, he made them with a speciall reference to them, that have the greatest interest in his favour. Therefore despair not. For God hath promised to with-hold no good thing from them, that walk uprightly. I speak now of temporall blessings: It is much more true of spiritualls. That which is good, and good for me at this time, I shall have it, God will not with-hold it. He may indeed with-hold something that is good, but, it may be, it is not good at this time, or in this estate I am in. Water is good, one of the most usefull Elements; but not for a man in the heighth of a Feavour, though good for him at another time. None of those things that God hath made, will he with-hold from his servants, when they are fitted to receive them. Ye have a great experience of this, how God provided for his Apostles in this case, in the want of the creatures, Luk. 22. 35. Christ saith to the Disciples, *When I sent you with-*

Man's happiness in trusting in God, and not in Man.

Believers
want nothing,
that is neces-
sary for their
support.

our purse, or scrip, and shoes, lacked ye any thing? And they said, Nothing. Here were men as poorly provided for, as one could imagine, sent to travell without any shoes upon their feet. Here is want of apparell without. No meat they could carry along with them. When I sent you without scrip, and without any money to buy any food or rayment with; I sent you without purse, as well as without food or shoes: And yet, lacked ye any thing? And they said, Nothing. The Maker of all things so disposed, that though they carried nothing with them, they had some that bestowed all things upon them, that were necessary. As that reverend Divine, *Vrsine*, whose *Catechism* you have amongst you at this day, was frequently heard to use this expression, being a poor youth, *I had many and many a time lyen in the streets, if the Providence of God had not been mine Hoste, taken me in, and given me a lodging.*

All wants of
spirituall bles-
sings are sup-
plied by
Christ.

Well; But are they spirituall blessings that thou wantest? All these thou maist have from the Creator of all things, if thou believest. Dost thou want Grace? Fetch it from him: *Create in me a clean heart, O Lord, and renew a right spirit within me*, Psal. 51. 10. Dost thou want Peace, peace of Conscience? Have ye that? Whence commeth it? Christ, who is the Creator of all things, is the Creator of that; *I create the fruit of the lips, peace, peace, to him that is afar off, and to him that is near, saith the Lord.* Go then to Christ, as the Centurion did, when his servant was sick, and say, *Speak the word, and my servant shall be whole*: Lord, speak the word, and my soul shall be whole. It is but as at the Creation, *He said, Let there be light, and there was light*: Lord, let there be light in my understanding, and there shall be light: Let there be peace in my conscience, and there shall be peace there. It is as easie for him to make thee righteous, as to make thee at first. Therefore trust Him.

2.
In case of
Scruple.

Secondly, Here is comfort in case of Scruple, about right to the Creature, which is a very usuall case, and that many times with the dearest servants of God. They think, they have no right to the least bit of bread they put into their mouths; and therefore some have starved themselves, out of scruple. Who is the maker of all these things? Is not Christ?

Christ? and art not thou his? *All are yours, if you be Christ's, and Christ is God's.* The Apostle resolveth that case clearly, 1 Cor. 3. latter end, *Whether Paul, or Apollos, or Cephas, or principalities, or powers, or things present, or things to come; all are yours, and ye are Christ's.* If ye be Christ's, all are yours. Whatsoever question may be made, of what right unregenerate men, out of Christ, have to the creature; yet, it is out of all question, thou, that art a Believer, hast a right. The ungodly have the right of a servant, but thou hast the right of a son. Take this comparison. A maid-servant, while she liveth in a family, hath a right to the good things of that house; but now, put case, (as it often happeneth) that the Master of the family marry that Maid, and make her his wife; she hath a farther right now to the same things, an higher right, and a more comfortable right than before. So, when a soul commeth once to be married to Jesus Christ, to have a sanctified use of all the creatures, as part of her Joynture; *All is yours, and ye are Christ's.*

They that have Christ, have all.

Simile.

Thirdly, Here is Comfort, in case of fearing harm from the Creature. Are they not all of thy Saviour's making? are they not all thy Father's servants! Shall a son and heir be afraid to converse in his Father's own family, and be full of those that serve him, whom he calleth Father? The creatures are more; they are not onely servants to Christ, but they owe their being to Christ. Ye see, great men, when they raise men, they are wont to call such a one their Creature. What are the servants of the family? have they been raised up from nothing by the Master of the family, and shall the son fear to be amongst them? *I will lift up mine eyes to the hills, from whence commeth my help. My help standeth in the name of the Lord, who made heaven and earth.* He speaketh nothing of help from the creatures, because he trusted in the Lord that made them. Ye have it, Isa. 54. 16, 17. God himself suggesteth this consolation to his people, *Behold, I have created the smith, that bloweth the coals in the fire, and that bringeth forth an instrument for his work. And I have created the destroyer to destroy. No weapon that is formed against thee shall prosper.* Therefore fear not. He that made all these things, hath

3.
In case of
fearing harm
from the crea-
ture.

them at his command; and if he speaks the word, they shall do thee no harm. *Without him was nothing made, and without him can nothing hurt.* If God speaketh a word in a dream to *Laban*, and saith concerning *Jacob*, Hurt him not; *Laban* shall have no power to do him mischief, when God rebuketh him. If God say to the creatures, even when they are armed against us, as *David* to the Captains, when they went out against *Absolom*, See ye do the young man no harm; Plague, Fire, Sword, see ye do no hurt to him, they shall not be able to do any.

4.
In case of parting with the Creatures

Lastly, here is comfort in case of parting with the Creatures, as we must all do at death. Consider, how mean they are. I do but go at Death, if I am a Believer, from inferiour beeing, to the superiour Beeing; leave the creature, but go to the Creator of all things; to Him that putteth all the goodnesse, all the sweetnesse, into the creatures, which I find in them, or can expect from them; and hath infinitely more goodnesse and sweetnesse in himself. Shall I then complain of a *Losse* by death? No, I shall be a *Gainer*: I leave the Stream and Rivolets, and go into the vast Ocean of all blisse and comfort. Shall a man that hath wandred and travelled all night by Star-light, which can hardly help him to see his way, complain, when the Sun ariseth, that is a better guid? All the creatures, they are but Stars, they cannot all make a day; put them altogether, it is but a dimn light you have from thence. Let no man complain, that he is hardly dealt withall, that dyeth in Christ; then the Sun riseth, and he shall go to a higher light; from the fruition of the creature, to Him that made him, even to God himself. Therefore he may comfortably commit his soul to God, as to a faithfull Creator, as *Peter* saith: Because God will find his own Image upon that soul, and accordingly will own it for his own. He may comfortably commit his body to the grave, in assurance of the Resurrection, upon this ground, because Christ made all things; and he that made the body of man out of the dust, can raise the body of man out of the dust. Our remainders after death cannot be so little, as our beeing was before the world. Cannot that God, who fetched all things out of nothing, repair our bodies out of something,

Our great advantage by dying in the Lord.

out of ashes, out of dust? Therefore when a man most needeth comfort, here is consolation from hence, even in case of parting with the creatures at death. Ye have had the Instructions and Consolations.

I come now to the Directions, in point of Practise; and of them briefly.

First, Seeing Christ is the Creator of all things, and not any one thing was made without him, Learn we from hence, First, to stand in awe of him, upon this ground. *1. Direct.* To fear God, the Creator of all things. Psal. 33. 6, 7, 8. *By the word of the Lord were the heavens made, and all the hostes of them by the breath of his mouth. He gathereth the waters of the Sea together as an heap, he layeth up the depths in a store-house. Let all the inhabitants of the world fear him.* All must fear him, because he made all. If they were at his making, then they must be disposed of by him. As we carry our selves to Christ, so shall the creatures carry themselves to us, serviceably; or, if we walk contrary to him, no wonder if we find the creatures walking contrary to us. Amos 3. 12, 13. *Thus (saith he) will I do to thee, O Israel. And because I will do this to thee, prepare to meet thy God, O Israel. For lo, he that formed the mountains, and created the winds, that dwelleth upon the high places of the earth; the Lord of hosts is his name.* He created all, therefore prepare to meet him in a way of fear and reverence; because, if the Creator of all things be offended at us, he will arm all things against us; it is but giving the creature a commission, and how soon is man destroyed? If Christ say, Take him, Plague, and consume him; take him, Fire, and burn him; take him, Water, and drown him; Earth, open, and swallow him; Hell, be enlarged, and dispatch him; it must be so. Therefore stand in awe of him.

Secondly, Learn we from hence, to commit our souls to him in well-doing, as to a faithfull Creator. That ye have, 1 Pet. 4: ult. *Let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing, as to a faithfull Creator.* If a Watch had understanding, doubtlesse, it would commit the keeping of it self to none, but to him that made it; because when it is out of frame, *2. Direct.* To commit our souls to him, as to a faithfull Creator.

frame, he best knoweth how to set it right again, because it is his own workmanship, therefore he will have more regard to it, than any other man will have. Christ hath been the Creator of our souls, let him have the keeping of them; *Cast all your care upon him, for he careth for you*, saith Peter. Shall not he that made thee, be able to keep thee? Doth not the Artificer love the work of his own hands? He that hath given so much power to many creatures (as to the Angels) hath he not reserved much more power to himself, who is able to keep, and to keep to salvation? *Ye are kept by the power of God, through faith, to salvation*. How secure do men think themselves, if some excellent creatures do but take care of them? Suppose a great Prince should say to any of us, that have a great many children, Take no care for such and such a child, send him to me, I will take care for him; How would such a person think himself at rest concerning that child? With what security may we build upon the love of God in Christ, if we commit our souls to him in well-doing, as to a faithful Creator.

3. Direct.
To get an interest in him as a Redeemer

Thirdly, Learn we to get an interest in him, as a Redeemer; otherwise, we shall have no more shew for Salvation, than the brute beasts have, for he is their Creator as well as ours; *All things were made by him*. He gave life to other creatures as well as to man. Believe it, whosoever thou art, an Ox or an Assle may be saved, as well as a Man or a Woman, if that Man or Woman will not believe in Christ. Thou art the workmanship of his hands; true, so is the brute beast. It is not enough to be Christ's creature, we must be Christ's Members before we can get to Heaven. Do not say, He that made us will save us. What saith the Prophet? Isa. 27. 11. *It is a people of no understanding, therefore he that made them will not have mercy upon them, and he that formed them will shew them no favour*. It is not our being framed creatures by Christ, but his framing the new creature within us, to help us in the way to Heaven. Give up your selves to Prayer, as David doth, Psal. 119. 73. *Thine hands, O Lord, have made and fashioned me; give me understanding, that I may learn to keep thy commandments*. He resteth not in his being made by God, but, *Give me understanding to keep thy commandments*. Fourthly,

Fourthly, seeing all things were made by Christ, Learn from hence to consider the works of the Creation. It is a dishonour to Christ, to have the works of the Creation neglected, and no man to look after them in a way of Admiration. As it would be a dishonour to a curious Poet, that hath framed an excellent Comedy, and brought it upon the Stage, to have no spectators. God hath laid out a great deal of his Wisdom in the works of the world, and calleth upon men to behold the works of his hands; How ill will he take it, if we consider them not. If he hangeth out such a Master-piece as the world is, and we go as swine, and never behold it, we do much neglect the Lord. See how ill the Lord taketh it, and how ill men fare, and from this very sin, Psal. 28. 5. *Because they regard not the works of the Lord, nor the operations of his hands, he shall destroy them, and not build them up.* He will destroy them for want of considering the works of his hands.

4. Direct. To consider the works of the Creation with admiration.

Lastly, Seeing Christ is the Maker of all things, Let all be improved in his service to his praise; that is the end he made them for. Rev. 4. ult. *Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things.* He is worthy to receive honour and glory, because he created all things. Col. 1. 16. *All things were created by him, and for him.* Not onely by him, as the Efficient; but for him, as the End. Therefore we should employ our strength, and parts, and means: whatsoever we have, employ it to the service of Christ, because from him we had it. Take along with you this Rule, *That is a vain thing that misseth its end. That is a cursed thing that crosseth its end.* That which misseth its end, which it was made for, is a vain thing. For instance, Christ hath given me a tongue to glorifie him withall; I have my tongue in vain, if I do not speak of Christ with it; as David did, who made his tongue as the Pen of a ready Writer. But, if I shall not onely speak of Christ, but against him, blaspheme him, deny his Divinity, and Satisfaction, as the Socinians do; here is a curse upon my tongue, here it crosseth the end of its creation. And so it is, when a man employeth his wits to scoff against God and goodnesse with it; when he groweth proud

5. Direct. To be improved in the service of Christ, to his praise.

of

of his wealth, of parts, or apparell, or any thing that God hath given him; when he abuseth his strength to intemperance or luxury. Here the end of his Making is crossed, and here is a curse upon his parts and all other gifts; his blessings are a curse to him. I conclude with Col. 3. 17. *Whatsoever ye do in word or deed, do all things in the name of the Lord Jesus Christ, giving thanks to God and the Father by him.* So I have done with the third Verse, and proceed to the fourth.

Verl. 4. In him was Life, and the Life was the Light of Men.

An Argument of Christ's Divinity, taken from the Creation, considered in generall, in the making of all things. He commeth now to speak more specially, of things that have life; and then more particularly of Himself, and Man, *In him was life, and the life was the light of men.*

Three degrees of Communications there are from Christ, as a Creator, *Esse, Vivere, Intelligere*. To some things he giveth a being, as to *Stones and Stars*; to other things he giveth life as well as being, as to *Plants, and Birds, and Fish, and Beasts*; some whereof have the life of *Vegetation*, others, both of *Vegetation* and of *Sense*. And then there is a third degree of Communication, that is, *Intelligere, Understanding*; that God giveth to men and Angels. Of the first degree, he had spoken before; of all things that are made in generall; now he speaketh in speciall manner of the second degree of communication, which is giving of life to all the creatures; that is in these words,

In Him was Life.

Life in Christ two manner of waies. *In Him*; namely, in the *Word*. For he had spoken, that in Christ, life was two waies; *Formaliter*, and *Causaliter*. Life was Formally in Christ, as in the *Subject* of it. Life was Causally in Christ, as in the *Fountain* of it.

Ye may give me leave to speak of both, though the second, haply, be principally intended. *In him was life*, as in

in the Subject of it. Take from hence an Observation, *I ha* 1. As in the
Christ ever liveth, and is the giver of all life. He ever li- Subject.
 veth, life is in him, as the Subject. He is the giver of all life, 2. As in the
 life is in him as the Fountain. Fountain.

First, *He ever liveth*; that is, He is the living God; according to that, Joh. 5. 26. *As the Father hath life in himself, so hath he given to the Son to have life in himself.* There was no time wherein Christ did not live, he liveth from all eternity, had life in himself, even as the Father had. If any question be, it must be at that time, wherein his Soul was parted from the Body, when the Body lay in the grave? Yet even then, Christ lived. One of his last words upon the Crosse, was to the Thief, *To day shalt thou be with me in Paradise.* He had his Soul and Divinity in Paradise, even while his Body lay, and was housed in the Grave. Christ lived in Heaven, though his soul parted for a time from the Body; neither was the *Hypostaticall union* dissolved. So, the life was not lost.

But the main thing intended is the Second, *In him was life (Causally)* as in the Fountain of life. When he created all things, life was originally in him, and from him derived to certain creatures, which he then made. Hence it is, that Christ is called, *The Word of life, The Prince of life, The Life of life.* Because, as he is the End, so he communicates life to all things that partake of it. He is called *The Word of life*, 1 Joh. 1. 1. *which we have looked upon, and our hands have handled of the Word of life.* He is called, *The Prince of life*, Act. 3. 15. *They killed the Prince of life, whom God raised from the dead, whereof we are witnesses.* He calleth himself, *The Life*, Joh. 14. 6. *I am the Way, the Truth, and the Life.* And because his is not onely life in himself, but life to us, therefore he is called, *Our Life*, Col. 3. 4. *When Christ, who is Our Life, shall appear, then shall we also appear with him in glory.* All this is to shew, that whatsoever life is communicated to the creature, it cometh from Christ, it is in him as in the Fountain, *With thee is the fountain of life*, Psal. 36. 9.

So as here now, in consideration of this, it may be of Use to us diverse waies; as,

L

First,

I. First, Take it to pieces again, *in him was life*, as in the
 In Christ it *Subject*. This should serve as a Canon to fear, which we
 Life as in the find called for in *Daniel*, in this respect, Dan. 6, 26. *I make*
 Subject, there- a decree, saith *Darius*, *that in every dominion of my king-*
 fore fear and dome, men tremble and fear before the God of *Daniel*, for he
 tremble be- is the living God. Let all fear and tremble before Christ,
 fore him. for in him is life, he is the living God. What saith *Paul*,
 Heb. 10. 31. *It is a fearful thing to fall into the hands of*
the living God. O therefore, tremble before him. There
 are hands of God, into which it is a comfortable thing to
 fall. There are mercifull hands of Christ, which he stretcheth
 forth to poor sinners, to invite them, and call them in to
 himself: but if we refuse the Call which he now maketh to
 us; if all the benefits, which those bountifull hands of his
 spread out amongst us, scattered in our Congregations, and
 in our Houses; if all these allure us not, then remember
 what followeth, *It is a fearful thing to fall into the hands*
of the living God: one will follow upon the other. If this
 mercifull hand cannot win us, this destroying hand will be
 sure to reach us. This maketh it fearfull, because His is the
 living God. Every death is the more fearfull, by how much
 the more terrible the immediate Executioner of it is. For
 a man to be drowned is more gentle, than to be burnt;
 Why? Because Water is not so operative, and active, and
 quick, as Fire; Fire is a more raging element. The wrath
 of God is the immediate Executioner of damned souls. And
 what so terrible as that is? If God live, such souls must die.
 And because God liveth for ever, such souls must die for
 ever, as fall into his revengefull hands. Fear and tremble
 to offend Christ, because such as fall into the hands of the
 living God, must be miserable as long as he is happy; and
 die, as long as he liveth.

Secondly, The consideration of this truth, That in Christ
 He is Life as is life, as in a Fountain, from whence all sorts of life are
 in the Foun- derived to the creatures, according to their severall kinds,
 tain, therefore may serve as a ground of faith.
 trust him, seek First, to put us upon trusting in Christ, and seeking to
 him, and de- him, and depending upon him for all kinds of life: Psal. 36.
 pend upon 7th. and 9th. verses compared together, *The children of men*
 him. put

put their trust under the shadow of thy wings, vers. 7. and the reason is rendred, vers. 9. *For with thee is the fountain of life.* Therefore our trust should be in him, because life is in him, as in the Fountain. Whither should he, that wanteth water, go, but to the Fountain? Carry Faith, as the Bucket; and then, according to the bignesse of thy bucket, shall be the proportion of thy water thou drawest from thence. Life commeth in, as Faith draweth from Christ. Trust him for temporall life, when we are sick, and in dangers; though means may be used, and ought to be used, there is no relying upon Physick. Our utmost confidence must be in him, from whom all life cometh. Deut. 32. 39. *I, even I am he, and there is no god with me. I kill, and I make alive; I wound, and I heal; there is none that can deliver out of my hand.* And so for spirituall life: when the pulse of Grace beareth slowly, and unevenly, Who shall we then depend upon for life, but upon him that is the fountain of it, the second *Adam*, whom God hath made a quickning Spirit?

Secondly, as it may be a ground of Faith at all times, so a ground of Martyrdom at any time, when a man is called, to seal the truth of his profession with his blood. Now this being considered, that life is in Christ as in the Fountain, and derived from him to us; this is a speciall ground to prevail with the soul, to suffer it self, even to be laid down for Christ. Now he calleth for that life, which he himself first gave; we had it from him, and now we are called to restore it to him: the best husbandry that can be. But to be provident of our lives in this case, and to be over-thrifty, is the way never to thrive, as Christ saith, Mar. 8. 35. *Whoever will save his life shall lose it. Whosoever will lose his life for my sake and the Gospel's, the same shall save it.* It is no such great matter: Life is as common to brute beasts as to men; and therefore when Christ calleth for it, there is reason to part from it, because he gave it. It must be given up as a tribute to Nature. What is it to part with it a little sooner, as a sacrifice to Christ, as a seal of our profession, and as a pledge of our thankfulness? It is not so much parting with it, as restoring it to the Owner.

L 2

Thirdly,

2.

Therefore a
ground of
Martyrdom.

3. **Therefore a ground of Encouragement.** Thirdly, it may serve as a ground of Encouragement. Life is in Christ as in the Fountain, therefore let all that wait upon Christ be encourag'd to expect life in abundance. A great deal of complaining there is of dead hearts, and dull spirits; no life in the soul, in duty or service. Exercise Faith, go to the Fountain for all, and you shall have life, and have it in abundance. Christ doth not use to give niggardly, when he is sued to. It is said of *Araunah*, *All these things Araunah gave as a King*. Christ giveth as a Saviour, in this very particular, Job. 10. 10. *I am come that they might have life, and that they might have it more abundantly*. He giveth so, as to give it in abundance. It will not be amisse to spend some time, in clearing of that, that Christians may go away with encouragement. Whether we speak of the severall sorts of life, of Spirituall life, (for I will not speak of Naturall) or to the severall blessings, that accompany every sort of spirituall life, which is all derived from one fountain. I take them together, that I may speak the more briefly of them.

Five sorts of Spiritual life. There are five sorts of Spirituall life, which are proper to Saints; besides a Naturall life, which is common to all men.

1. **A life of Reconciliation.** First, There is a life of *Reconciliation*, which standeth in opposition to the wrath of God. The wrath of God, that killeth, *but in the favour of God there is life*, saith the Psalmist, Psal. 30. 5. *Thy anger endureth but for a moment, but in thy favour is life*. This life is from Christ, because it is he in whom he is well-pleased, and through whom he is well pleased with us: *God was in Christ, reconciling the world to himself*. If any Reconciliation, it is in Christ. Here is one sort of spirituall life that Christ giveth, and that in abundance; *I came that they might have life, and have it more abundantly*; because, where God is reconciled, he beareth abundance of good-will to such a soul. *In thy favour is life*; and that favour aboundeth so much, as that God loveth every reconciled soul with the same love, wherewith he loveth Christ himself; Joh. 17. 23. *That the world may know that thou hast loved them, as thou hast loved me*, saith Christ. That sheweth abundant love. All love falleth first

first upon Christ, as the head, Divine love doth; and so descendeth to the skirts of his garments. It falleth upon us from Christ, and through Christ.

Secondly, there is a life of *Justification*, which standeth in opposition to the guilt of sin; and of this the Apostle speaketh, Rom. 5. and telleth you, what abundance of righteousness accompanieth it, Rom. 5. 15, 17. *If through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man Jesus Christ, hath abounded unto many. For if by one man's offence, death reigned by one; much more they which receive abundance of grace; and of the gift of righteousness, shall reign in life by one, Jesus Christ.* It is called, Justification of life, there, vers. 18. *Even so, by the righteousness of one, the free gift came upon all men to justification of life.*

2.
A life of Justification.

Thirdly, There is a life of *Sanctification*, that standeth in opposition to the power of sin, as that of *Justification* did to the guilt of sin. This is likewise from Christ; and of it Paul speaketh, Gal. 2. latter end, *I through the Law am dead to the Law, that I might live to the Lord. I am crucified to the world, notwithstanding I live; yet not I, but Christ that liveth in me.* This cometh in from Christ in great abundance. Hence are those expressions, 2 Cor. 8. 17. *Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and all diligence, and your love towards us, see that ye abound in this grace also.* Rom. 9. 8. *God is able to make all grace abound towards you.* This is that that Christ saith, That he giveth life, and more abundantly.

3.
A life of Sanctification.

Fourthly, There is a life of *Consolation*, which standeth in opposition to the discouragements that arise, both from the power of sin, and the guilt of sin, that strike the soul dead. And therefore a soul that is glad, is said to live; Psal. 69. 32. *The humble shall see this, and be glad, and your heart shall live.* So you see, that to be glad, and to live, is all one. This is founded in Christ, and there is abundance of this communicated to believers. See that 1 Cor. 2. 15. *As the sufferings of Christ abound in us, so our consolation also aboundeth by Christ.* Here is consolation, abundant consolation, and both by Christ.

4.
A life of Consolation.

The

5. The last thing is a life of *Glory*, which standeth in opposition to that misery, that ariseth from all the former, from the wrath of God, and the guilt and power of sin, and the discouragements that arise from thence; all these bring misery after the soul's death. Now, there is a life of *Glory*, that freeth the soul from this, that is hid in Christ: *You are dead, but your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall we also appear with him in glory.* There is a glorious life for believers, but it is now hidden, like the sap in the root in the winter-time. It is hidden in Christ, who is their glorifi'd Head already. This they shall have, and have it more abundantly, because of that abundant happinesse, which accompanieth this life of *Glory*, *They shall be abundantly satisfied with the fainesse of thy house, and made to drink of the rivers of thy pleasures. For with thee is the fountain of life, Psal. 36. 8, 9.* When there is but a little small Brook, and a whole Army cometh to drink at it, they are ready to emulate one another, because there is not enough to serve them all. As he said, *Xerxes's Army drunk up whole Rivers.* But where there are Rivers of pleasure, there is enough for all comers; there needs be no emulation, all shall be satisfied: They shall be abundantly; and, Thou shalt cause them to drink of the Rivers of thy pleasures. Thus ye see, what strong Encouragement ariseth from hence, that life is in Christ as in the Fountain. So I have done with that Clause of the fourth Verse, *In him was life.* The next is,

And the Life was the Light of Men.

Verf. 5. *And the Light shined in Darknes, and the Darknes comprehended it not.*

Light of Life,

We proceed to that which concerneth the Creation of Men in particular, *The life was the light of men.* That is, as I take it, The Life which was originally in the Eternall Word, and conveyed to the creature, according to their severall ranks and degrees, was a life of Vegetation in Plants, and a life of Sense in Brutes, and a Life and Light of Men. It was so in the Angels as well as in Men. But the

the *Evangelist*, because the *Scripture* was made for the use of Men, and not of Angels, contenteth himself onely to mention them; *The life was the light of men.*

By *Light*, I am loth to understand onely *Knowledge*, as some do; or onely *Grace*, as other some: I rather take in both, and add a third thing, which is the result of both, namely, *Joy*. For all these three come under the notion of *Light*. Then make this our Observation, *That man was created by God at first in a state of light: The life was the light of men.* is Knowledge
Grace, and
Joy.

Do but compare this place with that, *Joh. 8. 12.* for the understanding of the phrase; *Then spake Jesus again to them, saying, I am the light of the world. He that followeth me shall not walk in darknesse, but shall have the light of life.* The light of life, and the life of light, is all one, and both come from Christ, without any great difficulty. Next the life, was the light of men, *And he shall have the life of light*, saith Christ here; but that he speaketh of Conversion. My Text confineth me to what was in the Creation. Christ is presented to us, as the Maker of all things. So then, Man was created by Christ at first in a state of light; that is, in a state of Knowledge, of Holinesse, and of Joy; for these three things come under the notion of *Light* in the Scripture.

First, *Knowledge*. See in that *2 Cor. 4. 6.* *God, who commanded the light to shine out of darknesse, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.* This light of knowledge was eminently in Man, at his first creation. Therefore the light of God is said to stand in knowledge; *Having put on the new man, which is renewed in knowledge, after the image of him that created him.* And whereas there are three sorts of beams of light, by which the understanding seeth things; and these were all eminent in *Adam* at the first Creation. There are *Direct* beams, and *Reflect* beams, and *Refract* beams, so they are wont to call them. Thus, a man seeth another man, whom he looketh upon face to face, by a *direct* beam. The same man, when he seeth his own face in a glasse, it is by a *reflect* beam. Let him look into the wa-
ter,

1. Man created in the light of knowledge.

Three sorts of Beams of Light.
Direct.
Reflect.
Refract.

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1. Man created in the light of knowledge.

Three sorts of Beams of Light.
Direct.
Reflect.
Refract.

ter,

Adam's Know-
ledge in Per-
fection.

ter, see a staff in the water; that is by a *refract* beam, because the *species* is broken, by reason of the thicknesse of the water, through which he seeth. Now, *Adam* saw by all these, and, by them, in a way of perfection: He lookt, by a *direct* beam of light, upon all the creatures; he saw the inside and outside of them; he knew all their Natures so plainly, as that he was able to give them all names, according to their severall kinds. He lookt upon himself by a *reflect* beam of light, he was able to apprehend all his own notions and apprehensions, and all the duties God required at his hands, and that without any oblivion; which, since the Fall, we cannot do. We have power to reflect, indeed, upon our selves; but what we do one day, we forget another. But now, with *Adam*, in this state of light, he could neither forget evill, nor forget good. He could forget no evill, for there was no evill to forget; and he could forget no good, for it had been evill to have forgotten it, for he was without all evill. And then, for a *Refract* beam of light, he lookt upon God with such a beam, because he saw God in them through a thick *Medium*. He could not see God in his *Essence*, but through the *Medium* of the creature, and through those Revelations, which he was pleased to make of himself before the Fall. Herein stood that light of knowledge, wherewith *Adam* was at first created.

2. Created in
a state of Ho-
liness.

Secondly, Man was created in a state of *Light*; that is, in a state of *Holinesse*: 1 Joh. 1. 6, 7. *If we walk in the light, as he is in the light, we have fellowship one with another; that is, in Holinesse. Ye were sometimes darknesse, but now are ye light in the Lord*: that is, *holy*, and sanctified persons. Holinesse was stamped upon *Adam* there, in an eminent measure; it was a deep stamp, and a clear one, because the Image of God was not onely in *knowledge*, as before, but in *righteousnesse and true holinesse*, Ephes. 4. 24. inso- much as there was no irregularity in *Adam's* soul. He was an Instrument, new made by the finger of God himself, well strung, and well tun'd, not a jarring string in the whole Instrument. A Glasse filled with pure crySTALL-water, no mudd at the bottom, no defilement in the water, stand it never so much. His Body was subject to his Appetite, his Appetite sub-

subject to his Will, his Will subject to his Reason, his Reason subject to God. One Faculty sweetly subordinate to another, and all to the Divine Majesty. This I have found, (saith Solomon, Eccles. 11. ult.) that God made man upright, and that he hath sought out many inventions. If man would have contented himself with that happiness, that God made him in at first, he might have been happy. He was at first created in light of Holiness.

Thirdly, Man was created in a state of Light; that is, of Joy, which commeth under the notion of Light, in Scripture; Hest. 8. 16. *The Jews had light, and gladnesse, and joy, and honour. Light is saven for the righteous, and gladnesse for the upright in heart,* saith the Psalmist. There was nothing wanting, to make Adam's condition comfortable to him. For his Body, he had a Paradise; all the delights and pleasures, that are found in all the severall places of the world at this day, put together, they could not make such a Garden as Eden was, nor such a pleasant place as Paradise. For his Soul, he enjoyed the chiefest good; the more he knew God, the more God loved him; and the more he loved him, the more he praised him; and the more he praised him, the more he delighted in him. There was overflowings of joy in Adam's soul. Then, in reference to God, and to the Creatures; It could not but add exceedingly to the light of joy in Adam's heart, that all the creatures were willingly subject to him. God had made him Master of them all, and not one of them that refused to be subject. Indged, afterwards, since the Fall, the creatures became formidable to him. Moses, when his Rod was turned into a Serpent, he fled from it, and was afraid; but so was not Eve, when the Serpent came to her in Paradise. The Image of God was so perfectly stampt upon Adam then, that every creature bare him reverence, and stood in awe of the face of Man. And so they did to Jesus Christ, in whom the Image of God was fully renewed. That is a passage observable, though, haply, not much heeded, Mar. 1. 23. it is a clause brought in by St. Mark, which the other Evangelists (as I think) have not spoken of: *Christ being in the Wilderness, He was there forty daies tempted of Satan, and was with*

3. Man created in a state of Joy.

with the wild beasts of the field. The other tell you of his being tempted, but St. *Mark* onely putteth in these words, *And he was with the wild beasts*, which was as great a miracle as any of the other. It was a miracle, that Christ fasted forty daies and nights; but it was as great a miracle, that all the beasts did homage, and gave reverence to him, even as they had done to *Adam* in *Paradise*. Thus ye have heard, for Explication of this Truth, That Man was created at first, by Christ, in a state of Light; that is, in a state of *Knowledge*, of *Holinesse*, and of *Joy*.

i. Generall
Use.

To seek to
Christ, to be
restored to
the state of
Light.

First, The Use shall be generall, to all the sons and daughters of *Adam*, that they would seek to Christ, that they may be restored to this state of light. He, who himself is the Image of God, the expresse Image of his Father's Person, *Heb. 1.* who at first made man after that Image of God; He onely it is that can restore him. He, from whom life was the light of men, he it is, that must give that light of life; and he hath promised to give it to such as follow him. Certainly, this is worth the seeking after, *Joh. 8. 12.* *I am the light of the world, he that followeth me shall not walk in darknesse, but shall have the light of life.* That which we lost in the first *Adam*, we shall have restored in the Second; there is no other way to come by it, but this. The *Mint*, in which *Knowledge*, *Holinesse*, and *Joy*, are coyned, it goeth in Heaven, and nowhere else: *Christ* is the *Master* of that *Mint*.

ii. Sweeter
Knowledge by
Christ, then
that we lost
in *Adam*.

That you may be encouraged to seek to Christ for this, let me tell you, *Beloved*, That if the *Lord Jesus Christ* be pleased to renew this Image in you, and restore you to this state of light, you shall have a sweeter Knowledge, ye shall have a surer Holinesse, and a more lasting Joy, than *Adam* himself had in *Paradise*. The light that the second *Adam* giveth, is better, in some respect, than the light which the first *Adam* lost.

Ye shall know that which *Adam* never knew, the heighth, and depth, and breadth, and length, of the love of God in Christ. That which did not come within the compass of *Adam's* knowledge, to know what belonged to a Redeemer; but that is made known to the Saints, in whom the

the Image of God is renewed: Ephes. 3. 17, 18, 19. That Christ may dwell in your hearts by faith; that ye being rooted and grounded in love; may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height; and to know the love of God which passeth knowledge, that ye might be filled with all the fulnesse of God. Adam knew much of the love of God, as a Creator; but now, we know the love of God as a Redeemer. This must needs be a sweeter knowledge, because this second is a greater love. The misery of the person to whom love is shewed, heighteneth the love. That which God, in Christ, sheweth to man fallen, is love in mercy; love, joynd with mercy, is greater love, therefore the knowledge of this is sweeter knowledge.

Pitty in misery heighteneth love.

And as ye shall have sweeter Knowledge, so surer Holinesse; I do not say, a purer Holinesse: Adam was more pure in the state of Innocency, than any man on this side Heaven; he had no corruptions stirring in him. But surer Holinesse. That Holinesse which Adam had, he was capable of losing it, and did lose it. That which Christ restoreth to them, in whom this Image is renewed, it is not left to their own keeping, He himself keepeth it for them, and no man shall take them out of his hand, Joh. 10. 28. They shall never perish, neither shall any man pluck them out of my hand. As it fareth sometimes with a man that hath broke his leg or arm, if he light upon a good Chirurgeon that setteth it well again, the arm or leg is stronger, than before the breaking of it; and we say, He fell into the hands of a good Chirurgeon. So, we were broken in Adam, but we have by Christ a stronger Holinesse, than we had at first.

2. Surer Holinesse.

And so you shall have a more lasting Joy, than you could have in the first Adam: It was a joyfull state, as ye have heard, but how long endured it? The Psalmist saith, Sorrow endureth for a night, but joy commeth in the morning. Here, joy endured for the morning, and sorrow came at evening. Some think, Adam did not stand in his integrity a whole night; sure, he did not stand long, but lost his joy presently. That joy which is given, to whom this Image is renewed, is such, as no man or devill can take from them: Joh. 16. 22.

3. More lasting Joy.

Now all should rejoice, and your joy shall no man take from you. *Reverend faith, Gaudium erit in fine, sed Gaudium sine fine.* It shall be joy in the end; but it shall be a joy without end; which *Adam's* was not. This is the Generall Use.

Particular Use

There is another more Particular, that is to such, as are restored to this Image of God, and a new state of life, from which *Adam* fell; that they might walk as children of the light. How is this? The Exhortation ye have, *Ephes. 5. 8. Ye were sometimes darkness, but now are ye light in the Lord. Walk as children of the light.* That is, Walk knowingly, walk piously, walk cheerfully; for light includeth all these three.

1. Walk Knowingly.

First then, *Walk knowingly*, have a care to see your way before you; whatsoever ye do, it upon warrantable and good grounds; take up no Opinion upon trust, follow no Principles, without a warrant from the Scripture: *He that walketh in darkness*, saith Christ, *Joh. 12. 35. knoweth not whither he goeth.* And so, *Prov. 4. 19. The way of the wicked is as darkness*, they know not at what they stumble. So long as a man is in the dark, he knoweth not whither he goeth; nor at what he stumbleth; he reeleth sometimes this way, and sometimes that way, runneth his head against a post, or falleth into a ditch, into this error, or that. He stumbleth now upon a mad Principle, and then upon a bad Principle, because he knoweth not whither he goeth. In the dark there is no discerning of colours, all things are alike fair. So it is with men in the state of unregeneracy; there is no difference between civility and grace, between formality and truth, between faith and fancy. He that will walk as a child of light, must discern of things that differ; for, *It is light that maketh manifest.*

2. Walk Piously.

Secondly, As he must walk knowingly, so *Piously*: *Pac* (saith the Apostle) *the armour of light*, and let us walk honestly as in the day, *Rom. 13. 13.* Would you know how? Cast your eyes upon *Ephes. 5. 8, 9, 10. Walk as children of light. For the fruit of the Spirit is in all goodness, and righteousness, and truth; proving what is acceptable to the Lord.* This place sheweth you, that the light of holiness,

which

which is in the souls of the Saints, it is a *Photifical Light*, which bringeth forth fruit: *Walk as children of the light.* For the fruit of the Spirit is in all goodnesse, and righteousness, and truth. It is the light of the Sun that begeth creatures, which the light of a Candle doth not. Many Creatures have no other father, but the Light, as Philosophers say, *Patredo mater, Sol pater*; Putridity is the mother, and the heat of the Sun, that is the father of them. So it is with all inferiour Lights, they are like the light of a Candle; the naturall light of Reason, and the utmost improvement of naturall abilities; this light, make the best of it, till it come to be supernaturall, and to have infusion from Christ, it hath no quickning power in it, it will not reform a man's life, it begets no work truly good. Whereas the light of Holinesse, like the light of the Sun, it ingenders, and bringeth forth good works: *The fruit of the Spirit is in all goodnesse.*

Then there will be a proving of what is acceptable to the will of God. Men will not go blind-fold to work, but will prove what is acceptable. The word in the Originall is, *δοκιμαζετε*, which is a Metaphor taken from Goldsmiths, that prove their Mettle by the Touchstone, not by the colour onely, or *timina*, by the jingling of the Mettle onely; but bring it to the Test: if it will not bear that, they disalloy it. Many things have a fair colour to the eye, that seem good and beautifull, fit to be practised by a Christian; and some things that sound well to the ear, as of good report in the world: but here is not enough, bring them to the Test; believe neither colour nor sound, if they will not bear the touchstone of the Word. A man that walketh holily will endure the proof of it.

Thirdly, He that walketh as a child of light, must walk *3. Walk cheerfully.* *Cheerfully*, for there is a light of Joy too. Such a phrase we have in the Psalms, *Blessed is the man that heareth the joyful sound, they shall walk in the light of thy countenance.* Here is now one walking as a child of light, that walketh in the light of God's countenance *cheerfully* and *joyfully*. *Serve the Lord with gladness, and come into his presence with singing, Psal. 100. 2.* This is acceptable to God, and

and creditable to Religion. God liketh it well, that his servants should walk in the light of his countenance *joyfully*. The Apostle telleth you, this is acceptable to God, Rom. 14. 17, 18. *The kingdom of God standeth not in meat and drink; but in righteousness, and peace, and joy in the holy Ghost.* He that in these things serveth Christ, is acceptable to God, and approved of men. This is one of the things wherein we must serve Christ; *joyfully, in the holy Ghost.* Christ doth not like to be served uncheerfully. They that make conscience of serving Christ in righteousness, and of serving Christ in peace, dare not be the Authors of division. Why do not people make conscience of serving Christ, in joy too? He that in these things, namely, in righteousness, and peace, and joy, serveth Christ, is acceptable to God, and approved of men. The Saints of God like it well, when they see men go cheerfully on in the way to heaven; otherwise, they bring a bad report upon the good Land, and make men to suspect, that the service of Christ is not so acceptable, when men walk so droopingly, that stand in relation to him. You know what *Jezabel* said to *Ahab*, who had a mind to *Naboth's Vineyard*; and because he could not compass it, *he walked droopingly.* *She came to him, and* 1 King. 21. 6. *said, Why is thy spirit so sad? Dost thou now govern the Kingdom of Israel, and be so sad?* Implying, how ill it became a King, that hath the world at will, to walk *droopingly* and *uncheerfully*. Every one in whom this Image is renewed, is made a King; Christ hath made him a King to God, and his Father. What! a King, and droop! One that hath such a nearness, and so near a relation to God, and yet so full of discontent! Let me yet say to every child of God, as the Apostle, Phil. 5. 4. *Rejoyce in the Lord alwaies; and again I say, Rejoyce.* So I have now done with that Verse, *In him was life, and the life was the light of men.*

Vers. 5.

Verf. 5. *And the light shined in darknesse, and the darknesse comprehended it not.*

Ye have heard in what estate man was created, it was in a state of *Light*; and the next news ye hear is of *Darknesse*, *The light shined in darknesse, and the darknesse comprehended it not.*

First, here we find man fallen, and Christ's demeanour towards him in that estate. 1.

Secondly, his inability to receive that light, which Christ shed abroad. 2.

Thirdly, Here is a supposition of the Fall, intimated by that word, *Darknesse*. 3.

Fourthly, Here is a declaration, what Christ did to man thus fallen; He still sendeth forth light, *The light shined in darknesse*. 4.

And fifthly, Here is a manifestation of man's carriage towards Christ, in reference to this communication of his, *And the darknesse comprehended it not.* 5.

The first thing to be observed from hence, is, *That Man, by his fall from the state of light, became dark, yea, darknesse it self.* 1. *Observ.*

The second Observation is, *That light from Christ hath continued to shine, ever since the Fall. The light shineth in darknesse.* It is something emphatically uttered; for it is not in the *Præterperfect Tense*, as before; it is not, *The light shined in darknesse*, or, *hath shined*: but it is, *The light shineth*, *ᾠείν*; to shew, that the light continueth to shine. There is no time since the Fall, wherein it could be said, *The light shined not*. This was alwaies an approved Proposition, ever since man became darke: *The light shineth in darknesse.* 2. *Observ.*

Thirdly, We must imagine, *That it is naturall to man, since the Fall, not to comprehend the light of Christ. The light shineth in darknesse, and the darknesse comprehendeth it not.* 3. *Observ.*

Here ye have a supposall of Man's Fall, and a declaration

tion, both of man's carriage towards him, and of his carriage towards Christ since the Fall. I shall but touch upon the first, which is this.

First, That Man fell from a state of light, and became dark, yea, dark in it self. Light was the life of men, by Creation, and since, the light shineth in darknesse.

By *darkness*, understand the persons of *unregenerate* men; all the world, before the Lord Jesus Christ enlightneth them savingly, with the light of life, come under this notion of darknesse. Therefore Satan, who is elsewhere called, *The prince of the world*, is said to be *the ruler of the darkness of this world*; that is, of *unregenerate men*, Ephes. 6. 12. Ephes. 5. 6. *Ye were sometimes dark, but now are ye light in the Lord*; therefore ye were sometimes *unregenerate*, but now ye are *sanctified*. Ye were sometimes dark. That which predominateth, useth to give the denomination: that is the reason, why the naturall man is called *darkness* in the *abstract*, because darknesse hath a predominancy in their minds. As, when a man is extremely vicious, we call such a man, *Vice: Non est invidiosus, sed invidia*; He is not envious, but envy and malice it self. *Non est vitiosus, sed vitium*; He is not vicious, but vice it self. The Papists call the Pope, of *Holy His Holiness*, in the *abstract*, because they would have the world to believe him to be exceeding *holy*. *Dark*, in the *abstract*, is exceeding *darkness*, in regard of the dominion of a threefold darknesse: the darknesse of *Ignorance*, opposed to the light of *Knowledge*; the darknesse of *Sinfulness*, opposed to the light of *Holiness*; the darknesse of *Misery*, opposed to the light of *Joy*. This three-fold darknesse accompanieth the state of nature, even in all men, as long as they continue in it.

1. A darkness of Ignorance.

First therefore, that of *Ignorance*, Ephes. 4. 18. *Having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts*. Some naturall men may have a deep reach in the things of the world, but there is a darkness upon the face of the deep, a spirituall darkness upon the deepest wits of naturall men; something they know, but nothing as they ought to know, as the Apostle saith, 1 Cor.

8. 2. *If any man thinketh he knoweth any thing, he knoweth nothing yet as he ought to know.* They may perhaps know, that God is a Spirit, but as long as they do not worship him in spirit, they know him not as they ought to know him.

Secondly, A darknesse of *Sinfulness* lyeth upon them: 2. A darknesse of *Sinfulness*.
 1 Joh. 1. 6. *If we say that we have fellowship with him, and walk in darkness, (that is, in sin) we lie, and do not the truth. He that hateth his brother is in darkness,* which is an expression in that Epistle. How easily are men cheated in the dark, having bad wares put into their hands? They vent falsities instead of truths, they vent formalities instead of holiness, they put off any thing to men in the dark. So, the deceitfulness of sin comes to rule over them, because they are in a state of darknesse.

Thirdly, Darknesse of *Misery*; ye shall find that called 3. A darknesse of *Misery*.
 darknesse, in Lament. 3. 1, 2. *I am the man that have seen affliction, by the rod of his wrath; he hath put me into darkness, but not into light.* Darknesse there, is *misery*. Such is the condition of all naturall men, though all be not alike sensible of it. *Adam*, no doubt, was exceeding apprehensive, after his fall, of the change of his condition; but his posterity are not so. It is in this case, as it fareth with a Nobleman, punished with banishment into a forrain country, and there forced to live in a mean condition; he himself will be exceeding sensible of his alteration, from the Court, in which he lived before, to the Cottage, in which he liveth now. But his children, that were born in that condition, would not be sensible of the misery they were in. *Adam* found what it was, to enjoy communion with God in Paradise, and what it was to be in a state of life; therefore his fall went to his heart. But we, that are born in a state of misery, are not sensible of it, because we know no better. Enough hath been said, to cause every one to make haste out of the state of *Nature*, because it is a state of *darkness*. How formidable is darknesse? It is said of *Abraham*, there fell upon him the horror of a great darknesse, Gen. 15. 12. *Lo, a horror of great darkness fell upon him.* Darknesse useth to be accompanied with horror. And so it is with *Nature*; and yet this darknesse of nature is not formidable. How miserable would men be, if they knew

Felicem fuisse meminisse miserum est.

Simile.

N

their

Jer. 38. 11, 12.

their condition? how much more miserable, because they do not know it? That in *Egypt* was palpable darknesse, which might be felt; here is that which aggravateth this darknesse, it keepeth it self from being felt; men feel not their *ignorance*, and *sinfulness*, and *miserie*. Ye know the story of *Jeremiah*, when he was in the dark dungeon, and his feet stuck fast in the mire; *Ebedmeleck* letteth down cords to draw him up: What a mad-man had he been, if he would not have fastned the cords under his arm-holes, and suffered himself to be drawn up. Yet, so are the most in the world; the Ministers of the Gospell find them dark and filthy, in a darknesse of ignorance, and mire of lust: Now God, by the Ministry of his Word, letteth down cords of love, to draw them up; so senselesse are men, as to refuse these offers, and there to lie and die, before they will come to Christ, that they might be saved. This being supposed, I passe that, and go to the second thing.

The Light shineth in Darknes.

2. *Observ.*

Shineth, in the Present Tense, because there was no moment of time, wherein this was not true, *The light shineth*. The Point then is this, *That light from Christ hath continued to shine in all ages, since the Fall*. Look, as there are for the body two great Luminaries, which God hath made, *The Sun to rule by day, and the Moon to rule by night*; so are these two Luminaries for the soul, the *Sun*, and the *Moon*; the *Works of God*, and the *Word of God*: Christ, by the light of these, hath shined in all Ages, since the fall of *Adam*.

1. Christ shineth in the works of Creation and Providence.

First, He shineth in the works of *Creation* and *Providence*, and therefore these works are said to witness for God, *Act. 14. 17. Notwithstanding, he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness*. The heavens have declared the glory of God, ever since they were made, and the firmaments have shewed his handy-works. The beauty and bignesse of those vast Bodies, shew to the world; that none but the hand of a God could make them. Every creature is a kind of *Professor*, that teacheth man

a Lecture concerning God, of his Wisdom, and Power, and Goodnesse. Man is the *Master* of all the creatures, and yet man is become a *Scholar* to all the creatures; the Serpent may teach him wisdom, and the Dove innocency; and the Ant industry, *Go to the ant, thou sluggard*, Prov. 6. Matth. 10. 16.

There is a light besides this, that shineth from Christ in the *Word*; that is called his *Testimonie*, as the former is called his *Witness*, 1 Cor. 2. 1. *I, brethren, when I came to you, came not with excellency of speech, and wisdom, declaring to you the Testimonie of God*; that is, the Word of God, because that testifieth what God is, and what he hath done, and what he requireth. It is true, there was not alwaies a written Word since the Fall, but a Word there was. God revealed his Will by Visions, and Dreams, and other Intimations, in a way of Revelation to *Adam*, and so to *Noah*, and to *Abraham*, and to the rest of the *Patriarchs*. It was a Word unwritten till *Moses* his time. And then, as at the Creation, Light was the first thing that was made, and yet ye read of no Sun till the third day. But all the light which was scattered throughout all the great frame of the *Universe*, upon the third day, was gathered together, and united in the body of the Sun. So here, Truths were scattered before, now a little and then a little, by Dreams, and Revelations, and Visions; but in *Moses* his time, all the Truths that had formerly been revealed this way, God gathered together, and united them in a written Word; then began the Scripture, and from that time forward it hath been enlarged. After *Moses*, came the *Prophets*; after them, the *Evangelists* and *Apostles*. So as this Age enjoys the benefit of all the light, that former times have had. Thus you see it is made good, that a light from Christ hath continued to shine in all Ages, ever since the Fall. This letteth us see, that ignorant persons, in all Ages, have been inexcusable; they cannot say, but that God sent them light, more or lesse. Rom. 1. 20. *The invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made, even his eternall Power and Godhead; so that they are without excuse.* No age can plead any thing for it self, by way of excuse, if it looketh not after God; and this age least

2. Christ shineth in his Word.

The Word not written till Moses his time

Christ both
the Subject
and the Prea-
cher of the
Gospel.

of all ; for Christ, who hath continued to shine in all ages, shineth out most gloriously now. They had but, as it were, the *Star-light* before *Moses* ; afterwards (I will take in all that under *Moses* too) it was but a *Star-light* in comparison. In *John the Baptist's* time , they had, as it were, the light of the *morning peeping out* ; he was the *Lucifer*, the *Morning-star*, that came before the *Day*. Then came the *Day-spring from on high to visit us*, the *Lord Jesus Christ* himself, in the Ministry of the Gospel, he being both the Subject and the Preacher of the Gospel. Then, the Sun arose, and so the light shined more and more to the perfect day. He sent forth his *Apostles*, and endowed them with infallibility of spirit, *And the holy men writ, as being moved by the Spirit of God*. So as in the ages since, God hath been pleased to make good that, which was Prophecied of old, by *Isaiah* first, and afterwards by *Habbakuk*, *The time shall come, when the earth shall be filled with the knowledge of the Lord, even as the waters cover the sea*, Isa. 11. 9. Former times had but poor *Ebb-tydes*, in comparison ; there are now *Spring-tydes* since the coming of Christ into the world. *The earth is full of the knowledge of the Lord, as the waters cover the sea*.

God revealed
by degrees.

You may see, if you will, a little, by what degrees Light came in: *Heb. 1. 1.* God revealed himself *πολυμερῶς καὶ πολυτρόπως*, in severall waies, and at severall times: *πολυμερῶς*, by piece-meals, in many parts, which the word implyeth.

A little light
revealed to
Adam,

As for instance, He first made known to *Adam*, that he would send Mankind a Mediator, that should be born of a Woman; there is the light with him, *The Seed of the Woman shall break the Serpent's head*. And that manifestation goes

a little more
to Abraham,

no further. After, commeth a further light, that is to *Abraham*, where he telleth him, *In thy seed shall all the nations of the world be blessed*. And to him is given Circumcision,

more to Jacob,

as a seal of this covenant of Grace. A further light came in *Jacob's* time, and discovered the time when *Shiloe* should come into the world, *Gen. 49. 10*. After him, the Prophe-

more to Moses,

ticall Office of Christ is revealed to *Moses*, *A Prophet like to me will God raise up to you, of your brethren, him shall*

ye hear, Deut. 18. 18. Then commerh in ano her Sacramen^f, and more ²⁰ towards ^t the Pasleover, and all the Ceremoniall Law, which was the Jews Gospell; every thing there pointed at Christ. After- the Jews. wards clearer manifestation still: *Isaiah* telleth you, what kind of Mediator he shall be, not descended of a pompous way, but as a man of sorrow. He telleth you of whom he shall be born, *A Virgin shall conceive and bear a Son.* *Mich-* more to *Micha-* *cab* telleth you the very place where he shall be born, *Thou Bethlehem, out of thee shall come forth to me, him, that shall be the Ruler in Israel,* Mich. 5. 2. And so by degrees light came in. How much is this Age of the world bound to God, We, under the for the enjoyment of all the light of former Ages; so as if Gospell, have still we are ignorant of Christ, we are of all men most in- all the light excusable. It was but a little that our fore-fathers enjoyed, in of former A- comparison. Look but back a few years to *Henry* the Eighth's ges. time, and to *Queen Mary's* daies; the *Protestants* then had but little light, in comparison of what they have now.

As it is in Reason, our Reason should answer our Light; so it is in Nature, when the Sun appeareth at noon-day, then it is hottest. *Naturalists* say, *Calor & Lux concresecunt, Light and heat encrease together.* But alas, notwithstanding the light in our heads, what a coldnesse is there in the most of our affections? Let me say this to you, Our fathers, in those daies, they walked to Heaven, as it were, by Candle-light: But Oh! if we shall now go to Hell by day-light, What will become of us? how inexcusable will our guilt, and insupportable will our condition be? I have done with the second Observation, *The light shineth in darkness.* It followeth,

The Darknesse comprehended it not.

The Point from hence is this, *That it is naturall to man,* 3. *Observ.* *since the Fall, not to comprehend the light of Christ.* The Apostle speaketh in plain terms, 1 Cor. 2. 14. *The naturall man perceiveth not the things of the Spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned.* It is not with this *Metaphorick* light, as it is with the *Naturall*; the naturall light scattereth

Light shining
in the Works
of God.

tereth the darknesse where it commeth : Let the Sun arise , Darknesse giveth way. But here, the *Metaphoricall darknesse* will not give way ; that resisteth the light when it commeth , and prevaieth against it. Thus, in St. John's language, *It comprehendeth it not.* Job 24. 13. *These are they that abhor the light, they know not the wayes thereof, nor abide in the paths thereof.* They are of those that rebell against the light. For the light that shineth in the works of God, darknesse comprehendeth it not. God hath gloriously appeared in the works of Creation, but with what issue? 1 Cor. 1. 21. *Seeing the world by wisdom knew not God, in the wisdom of God, it pleased God, by the foolishness of preaching, to save them that believe.*

There was a great deal of wisdom appeared in the works of Creation , *In wisdom hast thou made them all* , saith the Psalmist , of the works of God ; and yet the world by wisdom knew not God. All that appeared of God by the creatures , could not bring man to a *taking knowledge* of him. Therefore you see , God is put upon another way of saving man, (viz.) *The foolishness of Preaching* , as this place telleth you. Something men did apprehend of this light , but they comprehended it not fully: *This light shineth in darkness, but the darkness comprehendeth it not.*

Light shining
in the Word
of God,

Again , This light shineth in another light , a better and higher light , *The light of the Word*. How speedeth that? Why , darknesse comprehendeth not that neither. See what the Prophet *Hosea* saith of the Law , Hos. 8. 12. *I have written to them the great things of thy Law , but they were counted as a strange thing.* If a Master shall deliver his will to his *Servant* , he expecteth obedience if he do but speak the word ; but if he should give the servant his mind in writing, then he taketh it *extreamly ill* , if the errand be not done, the servant's neglect is inexcusable. God hath not onely declared his will, manifested his Law, but written his Laws ; and they were counted as a strange thing , people regard them no more, than if they were things that nothing concerned them , strange things, which they had nothing to do withall.

It may be, the Gospell had better entertainment , surely It deserved better : Why, no; Darknesse comprehended not the light of the Gospell neither : Rom. 10. 16. *They have not*
all

all obeyed the Gospell, for *Isaiah* saith, *Lord, who hath believed our report?* *Isaiah* complaineth, *Paul* complaineth, both in the same words, *Who hath believed our report, or to whom is the arm of the Lord revealed?* Not, but that some did entertain the Gospell in all ages; but that doth not invalidate the truth of the Point, because it was not by Nature that they did it, but by an over-powering work of Grace. The darknesse is said, not to comprehend it, because there were very few in all ages that entertained the Gospell, in comparison of them that refused it. It is said by *John*, *What he hath seen and heard, that he testifieth, and no man received his testimony.* None? Yes, some received his testimony; the *Apostles*, and the *Virgin Mary*, in those daies received it; yet it is said, No man received it: that is, few, or none, in comparison. Thus, in all ages, though the light did shine in darknesse, yet the darknesse comprehended it not. If so, let not Ministers be discouraged to find it so at this day, *It is bred in the bone, and it will never out of the flesh.* It is naturall with man so to do, not to comprehend the light, though it shine upon him never so clearly. If *Isaiah* complaineth, and *Paul* complaineth, *Who hath believed our report?* what wonder is it, if Ministers have the like occasion to complain now adaies? Are they more *Evangelicall* Preachers than *Isaiah*? and more wise than *Paul*? Nay, did not *Christ* himself complain, *I have spent my strength in vain?* they are his words, *Isa. 49. 4.* Yet, if any such be here, let me speak to them for encouragement, If thou art a Minister of *Christ*, imitate *Christ*, continue to let thy light shine, though the darknesse comprehend it not; so did *Christ*. As a late faithfull Minister said, If men repent not upon my Preaching, however, it shall not repent me that I have preached to them: though my Doctrin be not a sweet favour of life to them, I myself shall be a sweet favour to God, even in their damnation. I have done with this Verse, and passe to the next that followeth.

Ministers:
must preach,
though the
people do not
repent.

Verf. 5.

Verf. 6. *There was a man sent from God, whose name was John.*

Verf. 7. *The same came for a witnesse, to bear witnesse of that Light, that all men through him might believe.*

The *Evangelist* beginneth to confirm, what before he had asserted, namely, That the *light* of man was originally in *Christ*, and derived from him, *the true Light*: And this he doth by the testimony of *John the Baptist*, whom he describeth here,

1. From his *Nature*, *There was a man.*
2. From his *Calling*, *sent from God.*
3. From his *Name*, *whose name was John.*
4. From his *Office*, *The same came for a witness, to bear witness of that Light, that all through him might believe.*

The Jews
conceit of the
Fore-runner
of the *Messias*.

In all likelihood, some of these are hid in this very tearm of *Man*. There was an opinion amongst the Jews, that there should come some *Angel* to be the *Fore-runner* of the *Messias*, which was grounded upon that place in *Malachi*, *Mal. 3. 4. Behold, I send my Messenger, and he shall prepare thy way before thee.* The same word signifieth both *Messenger* and *Angel*. Therefore they looked for an *Angel* to come, before the *Messias* came. When *John Baptist* came, Men that understood what *Circumcision* was, and saw him circumcised; men that considered the austerity, and strangeness of his course of life, began to imagine, there was something in him more then man: They knew not what to make of him, as ye may see by their questions, *Joh. 1. 21, 22. When they had heard him say, I am not the Christ, they asked him, What then? Art thou Elias? He answered, No. Art thou that Prophet? He said, No. Who art thou, that we may give an answer to them that sent us? What saist thou of thy self?* He telleth them what he was. *There was a man sent from God whose name was John.*

Let us not passe it without some *Observation*, namely,
That

That God hath ordained the ministry of men to be used amongst men. An Observation of some use, and worthy of our consideration. It is the great Ordinance of God, that men should reach men, that men should bear witness to Christ. And this God hath done, partly in respect to his own Glory, and partly in respect to our Necessity. Observ. God teacheth men by men,

First, Partly in respect to his own Glory, which ye have the Apostle clearly telling you, 2 Cor. 4. 7. *God shineth in our hearts, to give the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us.* If God should reach men by Angels Language, Creatures more noble than themselves, the Messengers would go near to shame them they are sent to. But God hath put treasures purposely into earthen vessels, that the excellency of the power might be of God, and not of us. Poor earthen vessels, crasse men! a favour commeth, and breaketh the earthen vessel in pieces. Such is the best of men, earthen vessels. Yet, how much treasure doth God put into some of them, whom he intends to make instruments for his glory? Why? *That the excellency of the power may be of God.* It is God's carriage to make use of weak vessels, that the praise may be for himself. As men that have a Jewell, they put it into a box of Crystill, that it may be seen through the Case, that the radiancy of the Jewell may appear through the transparency of the Glasse. So, God putterh his Word into earthen vessels, that the excellency of the power may appear through the meannesse of them: He therefore purposely maketh choice of such Instruments. If the Devill be to chuse an instrument to work by, he will commonly chuse one of the subtlest, some cunning-pated man, some *Machiavel*, to be his instrument; if he chuse another creature, it shall be a *Serpent*. But, when God chuseth, when God hath a mind to confute *Balaam*, What creature doth he chuse? An *Ass*, the silliest of all the creatures, because he would have his power to appear, in the simplicity and sillinesse of the instrument. That is one reason, He doth it in respect to his own Glory. 1. In respect to his own Glory.

Secondly, In respect to our Necessities. The truth is, we were sicke. 2. In respect to our Necessities.

were not able to bear the Ministry of Angells, much lesse to heare God himself speaking to us from heaven. It was the usuall preface of the *Angels*, when they appeared to men, *Fear not, Fear not*; because their very appearing was alwaies formidable to them that had Visions. Ye know the story of *Manah's* wife, and *Zachary*, and the *Virgin Mary* her self; they could not bear the presence of God without horreur. Therefore the *Israelites* said to *Moses*, *Speak thou to us and we will hear, but let not God speak to us, lest we die.* Therefore he is graciously pleased to make choice of men, to speak to us by them, that are flesh and blood like our selves. Let us learn, not to despise this Ordinance of God, to content our selves with it; not to talk of voices from heaven, when God hath ordained the voices of men, like our selves, to be the instruments of our conversion. There is a voice indeed, but what voice? the voice of the *Teacher*, Isa. 30. 20, 21. *Yet shall not thy Teachers be removed into a corner any more, but thine eyes shall see thy Teachers, and thine ears shall hear the word behind thee, saying, This is the way, walk in it.* Namely, the *Word* from the mouth of the *Teacher*. It is true indeed, there is a motion made, Luk. 16. of sending of some from the dead to reach the living; but the motion was made in hell, it was the motion of the *Rich man* in hell, to desire of *Lazarus*, that he would beg of *Abraham*, to send some body from the dead. God hath put this treasure in earthen vessels, that the excellency of the power might be of him, and not of us.

There was a Man sent from God.

ely.

His *Calling* next offereth it self. That is a main thing, a thing that the men of God have been carefull to make good; they first shew'd their Commission, before they began their businesse, for the most part: *Isaiah* telleth you of a *Coal* from the *Altar*, wherewith his lips were touched. And *Jeremiah* telleth you, how God touched him with his hand. And *Paul* telleth you, in every beginning of his *Epistles*, *Paul an Apostle of Jesus Christ, by the will of God.* And so

St.

St. Luke the Evangelist telleth you, *John was a man sent from God.* Then take this Observation, *Such as have a lawfull Calling to the Ministry, are sent from God.* How can they preach except they be sent. Ye know the Gradation, Rom. 10. How can they call upon him on whom they have not believed? and how can they believe if they have not heard? and how shall they hear without a Preacher? and how can they preach except they be sent? The Ministers are Christ's Ambassadors, *We are Ambassadors of God, and beseech you, as sent from God.* Let men so account of us, saith the Apostle, *as the stewards of God, dispensers of the mysteries of God,* 1 Cor. 4. 1. Shall any man thrust himself into a Nobleman's house, to be his Steward, that hath not a calling to it? *Let no man take this honour upon him, but he that is called of God.*

Observ.

Those that are lawfully Called; are sent from God.

Three things concur to a lawfull Calling.

1. Ability.
2. Inclination.
3. Separation.

First, *Ability.* It is not every man's work to be a Witness of Christ, in such a way as *John the Baptist* was, in a way of Office. He that is *Un-gifted*, I dare be bold to say, he is *Un-sent*. 2 Tim. 2. 2. *The things that thou hast heard of me amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others also.* Ability fitteth men. It is not enough for a man to be godly, but he must be able to teach others. Not that there is the same measure of ability required of all: God proportioneth mens gifts and parts, to the places he calleth them to. Ye shall have a Skiff do as well in a River, as a larger Vessell, perhaps better. God giveth ability, suitable to the places he calleth men to, when they are sent of God.

1. Ability, concurrent to a lawfull Calling. Un-gifted, Un-sent.

Secondly, There must be *Inclination* to that, above all other works, that must go to make a true Calling. 1 Pet. 5. 2. *Feed the flock of God which dependeth upon you, taking the oversight thereof not of constraint, but willingly.* There must be a willingness as well as skill; not for filthy lucre, but out of love to Christ, whose sheep the Minister is sent to feed. *Peter, lovest thou me? Feed my lambs. Lovest*

2. Inclination.

vest thou me? Feed my sheep. God is my record, saith Paul; how much I long after you all in the bowells of Jesus Christ. And, My hearts desire is, that Israel might be saved.

3. Separation.

Thirdly, To all this, there must go a *Separation*. Act. 13. 2. *As they ministered to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereto I have called them.* Here is a *Calling*, but it is with a *Separation*, which is sometimes made immediately by God himself, so *Paul* was called from heaven by God in Christ; and sometimes mediately by the ministry of men, so *Timus* was called by *Paul*, and others by *Titus*, *For this cause left I thee in Crete, to ordain Elders in every City, as I had appointed thee* Tit. 1. 5. Now, that the *Man* in the Text, *John*, was sent of God, it appeareth in all these three respects: he had *Ability*, and *Willingnesse*, and *Separation* to the work. His *Ability* and *Willingnesse*, both appear in that expression, which Christ himself giveth of him, Joh. 5. 35. *He was a burning and a shining light.* *Shining*, in regard of his *ability*; *burning*, in regard of his *zeal* and *desire* to do good to the souls of men. And for his *Separation*, he had an immediate Call by God himself, in an extraordinary way, Luk. 3. 2. *Annas and Caiphas being the high Priests, the word of God came to John the son of Zachariah in the wilderness.* As it was wont to do to the Prophets of old, who were extraordinarily called to that service. Thus ye see, why a *Man*, and in what respect, *he was sent of God.*

I come now to insist upon the Duties, that concern People from hence.

1. Seek God, in the want of Ministers.

First, Seek God, in case you want Ministers; for they must be of his sending. The Stars, they are in Christ's right hand, and therefore they set in one place, and rise in another, even as he disposeth and appointeth them. This lesson Christ teacheth you, Matth. 9. ult. *Pray the Lord of the harvest, that he would send forth Labourers into his harvest.*

2. Bless God, for having them.

Secondly, Bless God in case you have them, for they are tokens sent from Heaven. *Hezekiah* thought himself exceedingly honoured, that the King of *Babylon* should send him

him *Ambassadors* : What an honour is it then for people, to have a *Minister* sent from God ? It is an act of high expression, *The Lord God of their fathers sent to them by his Messengers, rising up betimes, and sending, because he had compassion upon his people.*

Lastly, Entertain them as men sent from God. Trample not the gifts of God under your feet. The Galathians had learned this, and accordingly *Paul* saith of them, Gal. 4. 14. *My temptation which was in my flesh ye despised not, but received me as an Angel of God, even as Christ Jesus.* Remember, they are Messengers, and let them have their errand; give them audience, and then give them dispatch. The errand God sends them about, is, to stir men up to repent and believe. No more of that point.

3. Entertain them, as men sent from God

There was a man sent from God, whose name was John.

He is here named, to add some honour to his testimony, because he had this name imposed upon him by the Angel, before he was born; which is an honour done to few in Scripture, Luk. 1. 13. *The Angel said to him, Fear not, Zachariah, thy prayer is heard, and thy wife shall bear a son, and thou shalt call his name John.* It is the rather added, because of the sense of the name, which is from *Jochen*, which commeth of *Chen*, which signifieth Grace; The grace of God, which the name importeth. And it well became that person: both because he was given to his parents as a favour from God; for *Elizabeth* was barren, they were both old, and had no children; God giveth them *John*, as an act of grace and favour to them. And because he was to be a Preacher of the grace of God in Christ; therefore he carrieth grace in his name, because he came to point at the Lamb of God, that came to take away the sins of the world. Because he was endowed with grace from the womb, yea, and in the womb, therefore might well have the name of the grace of God given him then, before he was born. Or, because he himself received a great deal of grace and favour from God, even in that which he was sent about, to be the

the Fore-runner of Christ. *The voice of one crying in the wilderness.* Here is the *Voice*, the Fore-runner of the *Word*. John was the Morning-star, which was the fore-runner of the Day. As the break of day is the fore-runner of the rising Sun; so was he of the Sun of Righteousness. As it is in Trees, the blossom is the fore-runner of the fruit; and by the sweetness of the blossom, the expectation of man is raised to look for deliciousness in the fruit. So were mens expectations raised, to look for something in John more than in others, because of his grace and favour with God. I go on.

The same came to bear witness of the Light, that all men through him might believe.

Here we have his Office described to you directly, from the proper Act of it, and the End of it.

The proper Act, *He came to bear witness of the Light.*

There are two speciall waies of bearing witness to Christ, the one by *Teaching*, the other by *Suffering*.

First, By Teaching Christ. And thus all the Apostles were his Witnesses, Act. 26. 18. *Arise and stand upon thy feet, for I have appeared to thee for this purpose, to make thee a minister and a witness; even a Witness and Minister to teach Christ.*

Secondly, there is another Witness-bearing, that is, by Suffering for Christ, sealing his witness with his blood; and those are properly called Martyrs, *Μάρτυρ* is the Greek word, that signifieth *Witness*. This name is given to *Antipas* under that notion, Rev. 2. 13. *I know thy works, and where thou dwellest, even where Satan's seat is; and thou hast fast my name, even in those days wherein Antipas was a μάρτυρ ἡμῶν, my faithful martyr and witness.* Now John the Baptist bore witness to the truth, in both these waies, in Teaching Christ, and in Witnessing too, in Suffering for him, he was beheaded; and so there was something of Martyrdom in his death. The Observation from hence is this, *That men sent from God, as John was, will bear witness to the Light, as John did.* God and Christ never

never left themselves without witnesse, God hath not left himself *απαρξεν*, (saith Paul to the men of Lystra, *Act. 14. 17.*) without witnesse, in that he giveth rain and fruitful seasons. As he hath witnesses in his works all the world over. So, Christ hath not left himself without a witnesse in his Word, ever since there was a written Word in all ages. The Fathers before the Flood, the Patriarks after the Flood, the Prophets after them, under the Law; the Apostles under the Gospell; they all bare witness to the Light. Noah, he received the doctrine of the Gospell from the Fathers before the Flood, and transmitted it to the Patriarks after him; and him ye will find called by the name of a Preacher of righteousness, *2 Pet. 2. 5.* He spared not the old world, but saved Noah the eighth person, a Preacher of righteousness. The very righteousness of Faith, which we preach in these daies, Noah preached in those, sent forth by the Messiah to come, and righteousness to be by him. And after him, cometh Moses the Law-giver. And whom does he bear witnesse unto? Surely, to Christ, as it is clearly said in *John*; He bore witness to me, saith Christ, *Joh. 5. 46.* There is one that accuseth you, even Moses, in whom ye trust. For had you believed Moses, you would have believed me, for he wrote of me. After him, came the Prophets, and witnessed of Christ. After them, the Apostles, *Act. 1. 8.* Ye shall be witnesses to me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. So they all witnessed to the light, though not all with the same clearness. As, a Light carried in the midst of a company of men, they that go before the light see something of it; but not so much as they that come after. The Fathers, Patriarks, and Prophets, they went before the Light, and so saw things less clearly; the Apostles, they came after it, and so are able to speak more distinctly of his Passion and Resurrection, and the things that concerned him. So as, to this day, it is the work of God, that Ministers should bear witness to the Light; therefore they are called Witnesses, *Revel. 1.* that is the name given to them, that publish the truth of the Gospel, against the incroachments of Antichrist. They are called two Witnesses, two Olive-trees,

*Gen. 3. 15.
Deut. 18. 15.*

Few witnesses
to the truth,
in the daies of
Antichrist.

trees, two Candlesticks. But *two Witnesses*, to import, that those that bear witness to the light in the daies of *Antichrist* are but few, if ye compare them with them that went the wrong way. And yet, *two Witnesses*, that is, a sufficient number in all ages, to hold forth the truth, because two witnesses would serve to give testimony under the Law, *In the mouth of two or three witnesses shall the truth of every thing be established*. Though but two, yet two in the worst times. And thus, *Two Olive-trees*, because God, by them, conveyeth the oyle of grace into the hearts of his people. And *two Cand'sticks*, because they hold forth the light of the truth.

The true Mi-
nisters of the
Gospel.

Now, this may serve as a touch-stone, to discern between true and false Churches, and true and false Ministers. They that are sent of God, they bear witness to the light, they set up Christ in their Ministry; they are content themselves to stand in the croud, and to lift up Christ upon their shoulders; content, not to be seen themselves, so Christ be exalted. They lift him up, as the Serpent of old was lifted up upon the Pole, in the Wilderness. Men, in this respect, are like Trees, that receive their influence from Heaven, and raise up their tops towards heaven in a way of acknowledgment, whence they had their growth. Men sent from God, and having received all from Christ, return all to Christ in their dispensations.

The false ones
of Rome.

But now, look into false Churches, for instance, that of *Rome*: *Popery* is, in effect, nothing else, but an *under-hand close witness-bearing* against Christ. *Antichrist* opposeth Christ in all his Offices; under shew of witnessing for him, he doth indeed witness against him, both as *King*, and *Priest*, and *Prophet*.

1. *Rome* a-
gainst Christ
as King.

As King, because the Pope maketh himself the Head of the Church, which is proper onely to Christ. One that sat in that Chair, was not afraid to call himself, *Sponsum Ecclesie*, the Husband of the Church.

2. *As Priest*.

As Priest. In that Office to which belongeth Satisfaction and Intercession, see how they go against Christ, who offered himself once for all; their Priest must offer him up daily in the Mass, and unbloody Sacrifice. So in his Inter-
cession,

cession, they bear witness against him too, because they joyne other witnesses with him (as they acknowledge them) Saints.

As *P*rophet. In that Office, they add Traditions to the Word; and the Council of *Trent* saith, they are to be received, *eadem devotione*, with the same devotion, that Scripture is to be received with. This touch is but by the way, to fill your hearts more and more with detestation, against that way of Popery. If it be a dangerous thing for a man to bear false witness against his Neighbour, What is it then to bear false witness against his God?

Now the End why he was sent, is, *That all men through him might believe.* 3. As Prophet.
The End why
John was sent.

There is no more in the Originall, but, *ὅρα πάντες*, *That all might believe*; but [*men*] is put in into the Translation. How should all men be saved by *John's* Ministry, if it did not extend it self to all men? His Ministry was confined to the Land of *Judea*, he preached onely to the Jews. Therefore *Men* not being in the Text, certainly the universall term is to admit of some restraint. I shall interpret it unto you, in that of *Matth. 21. 26.* which is something parallel, where the debate was concerning the Baptism of *John*, *Whether from heaven, or of men.* If we shall say, *From heaven*, he will say to us, say they, *Why did ye not then believe him? But if we shall say, Of men, we fear the people; for all hold John as a Prophet.* What, All the world? No, there were millions, and millions of millions, that never heard of *John*. But, *All* that were acquainted with his Ministry, *they all* held him as a Prophet. *That all through him might believe*, that is, All his hearers. *All believe*, and, *through him*: not, *in him*, as the Object of their faith; but, *through him*, as the Instrument of their faith. *That all.* The meaning is, *That all his hearers, through him, might believe in Christ. Through him, but In the other.* You have it clearly expressed, *Act. 19. 4.* *John verily baptized with the baptism of repentance, saying to the people, That they should believe on him which should come after him; that is, on Jesus Christ.* Here is *through whom*, and *on whom*; *through John the Baptist, and on Jesus Christ.* *John Baptist's Office*

was, to make a way for Christ. As the custom is amongst great Princes, when they are to go to any place, they send before them their Harbingers to prepare the way, to tell the people who it is, that cometh to them, and what is expected at their hands, Gen. 45. *Joseph*, when he was advanced, and went in the streets, a man went before him, crying, *bow the knee*, And so *Hester* 6. There was a man went before *Mordecai*; and proclaimed before him, *What shall be done to the man, whom the King delighteth to honour?* So it was done to Christ by *John*, And so shall it be done to him, whom God delighteth to honour, To the Mediator, whom God delighteth to seal. He came, thus preaching Christ, that all hearers might believe through him in their Stations: which affords us this observation, *That the end of good Ministers witnesse-bearing to the light, is, that all the hearers through them might believe in Christ.*

That was the end of the Prophets-Ministry in the place afore cited, Acts 10. 43. *To him give all the Prophets witnesse, that, through his Name, whosoever believeth in Him, should receive remission of sins.* That was the end of the Apostles both Preaching, and Writing, Joh. 20. ult. *These things are Written that ye might believe, that Jesus is the Christ, the Son of God, and that ye might have life through his Name*, That is the end of our Ministry to this day.

Rebecca by Abraham's servant wooed for Isaac.

Souls by the Ministers of Christ, wooed to Christ.

Me-thinks, Our work is something like that of *Abraham's* servant, when he was sent to get a Wife for his Master's son. He goeth on his errand, and telleth them of the family he came to, and where he found *Rebecca*, that his Master was a great potent Prince, that he had an onely son *Isaac*, whom he made heir of all his Estate, and that he was sent on purpose to perswade *Rebecca* to come over, and be espoused to this son. Such is our work: we are sent to woo souls for Christ. We tell you, What God is, and how glorious in himself, and all his attributes; and that he hath an only Son, the Son of his Love, the Lord Jesus Christ, who is the heir of all things, The Father hath committed all judgment to the Son; And our errand is, to beseech you, to go over, and

and leave your own father's house, and forsake all your lusts, and worldly Correspondencies, and be married to this Jesus. This is the end of our Ministry, to perswade men to believe in Christ; because we know, *there is no other Name under Heaven, by which we can be saved*, Acts 4. 12. *Neither is there salvation in any other*. No, there is no other Name given under Heaven, by which men must be saved.

We might tell you, as they do in the Church of *Rome*, Popery, a sep-
of *Pardons*, *Indulgences*, and *Pilgrimages*; but this is, pery.
but to still Children with riddles. We might tell you of your own works, of *praying*, and *reading*, and giving of *Alms*: but this is, but to send you to *Hophier*, and *Arpad*, the Rivers of *Damascus*; for there is no salvation to be had, but by Him. Therefore the end of our Ministry is, that all might believe in him; because, As there is no other Name but his, by which we must be saved; So no other way to lay hold upon him, but by believing. *The just they live by faith. The Righteousnesse of God is revealed from faith, to faith.* Ye know how it was with the Woman in the Gospel, that came to Christ in the crowd, and got healing from him. No question, in such a crowd, many touched Christ, (for He was in the midst of the throng) as well as that Woman. But none received healing, but that woman, because she believed, that if she could but touch him, she should be healed. So it is here, There is a crowd of Professors, that seem to come to, and follow after, Christ; but none receive healing, but those that believe indeed; and to them cometh a healing vertue. Well then, if this be the end of all Ministers witnesse-bearing, that through them their hearers might believe in Christ.

First, learn from hence, to look at these Ministers, as Ministers to
publick blessings: here is one, *John* the Baptist, A man ^{be accompted}
sent from God, that all through him might believe. All that ^{publick blef-}
were within the compasse, and reach of his Ministry, if they ^{sings.}
were not wanting to themselves, might be the better for him.
That all through him might believe.

It is no small matter, this, whatsoever people may make of it, the Apostle happily setteth a high price upon it. *All are yours, who?* in the first place, *whether Paul, or Apollos,*

or *Cephas*. He reckoneth up the Minister as a great part of their goods there. *Ephes. 4. 11, 12.* speaking of the Ascension of *Jesus Christ*, and setting Him forth as a great Prince, he telleth you, what gifts He gave. Princes are wont in the dayes of their Coronation, to give largely to their Subjects, Christ was Ascended, and Crowned with Glory, He led Captivity Captive, and was in his Triumph, *He ascended up on high, and gave gifts to men,* what gifts? *He gave some Apostles, some Prophets, and some Evangelists,* these were gifts indeed. They were men of infallible spirits; But, *he gave Pastors, and Teachers, and Ministers, for the edifying of the Body of Christ.*

Their Testi-
mony to be re-
ceived.

Secondly, seeing this is the end of their witness-bearing; learn to give heed to their Testimony, because they are sent by God, on purpose, that you through them might believe. They are Instruments, as of your faith, so of your happiness. *Faith cometh by hearing, and hearing by the Word of God, Rom. 10. 14.* The Philosophers, make hearing the sense of Discipline. The Apostles make it, the sense of faith. Faith cometh by Hearing. Those that cry out of too much preaching, are as if they were afraid of too much faith. *Faith cometh by hearing, and hearing, by the Word of God.* It is the great ordinance that God hath appointed, to beget faith in the hearts of men. Unbelief came by hearing, by *Eve's* harkening to the Serpent. So God will have faith come by hearing, that we might beat the Devil at his owne weapon. *Eve* heard the serpent, and was drawn aside from God. We by hearing of the Ministry of the Gospell, are brought home to God. As *Calvin* saith, sweetly, That, *we who were deceived by the subtilty of the serpent, might be saved by the foolishnesse of God;* (so the Scripture calleth the preaching of the Gospell) *1 Cor. 1. 21. It pleased God, by the foolishnesse of preaching, to save them that believe.* This is not an arbitrary businesse, that ye may take or leave, without danger, or losse to them that teach you rightly. It must cost you dear. For out of the witnesses mouths cometh fire, to devour their Enemies, *Revel. 11. 5. If any man would hurt them, fire proceedeth out of their mouths, and devoureth them.* These Sermons which

which are so sleighted at present, may be as fire in your consciences another day.

It was the manner under the Law, for the Witnesses, before a *Malefactor* was stoned, to lay their hands upon his head; they were the first men that stoned him, Levit. 24. 34. *Bring forth him that is to be stoned without the camp, and let all that heard him lay their hands upon his head, and then let all the congregation stone him.* This the Witnesses did, to make it appear, that they translated all the guilt from off themselves, and laid it where it ought, upon the head of the *Malefactor*. So may Ministers do, that come to be Witnesses to the Light; they may say as *Paul* did, *I have declared to you the whole counsell of God, I am free from the blood of all men.* They that have faithfully preached Christ in any place, may safely say, We have delivered our own souls, and done what in us lyeth to deliver yours, if you would believe. We come to bear witness to the truth, that all men, through us, might believe. So I have done with his Office, as it is directly laid down.

Secondly, It is laid down in opposition to a false conceit, that the Jews had of *John*, as if he had been the *Messias*. To meet with this, *He was not that light*, saith the *Evangelist* here. This conceit of theirs ye shall find, Luk. 3. 15. *As the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or no.* Now to meet with this, and to clear it, saith the *Evangelist* here, *He was not that light.* He was a light indeed, but not *that light*. He was, as Christ himself saith, *a burning and a shining light*; he said so of *John the Baptist*, Joh. 5. 35. *He was a burning and a shining light, and ye were willing, for a season, to rejoyce in his light.* There may be a Candle that is not lighted; a Candle may be lighted, and burn, and yet give but a small light: But here, *John* was a *burning light*, and a *shining light* too. Therefore the greater wonder, perhaps, why it is said here, *He was not that light.* But the wonder will be over, if ye consider, that though these two are eminent lights; yet, to be *that light* was a farther business. *John* was the *light enlightened*, but *Christ* was the *light enlightning*: *In him was light, and the*

The Jews falsely conceive
John the *Messias*.

The vast difference between
CHRIST and
John.
Light

light was the life of men. John had light by participation, Christ had light, and was light originally. John shined for a while, then his light was put under a candlestick, when he was beheaded; but Christ shineth for ever, he hath shined in darknesse, and will shine to the end of the world. John was a light, Instrumentaliter; Christ a light, Efficienter: John, Instrumentally conveyed light into others by Christ; but Christ, the light Efficienter. Who of himself, and by himself, by his owne power, conveyeth light by way of infusion into the hearts of his servants. Therefore, to put the difference, it is purposely said, He was not that light. We may note from hence, That God cannot endure to have that ascribed to any man, which is proper to Christ. Therefore I will here shew, Where the holy Ghost setteth himself to advance John the Baptist, yet he would not have him raised too high; he would not set him in the Throne: He doth purposely prevent all imaginations, of his deserving what is Christ's due. He was not that Light.

Note.

Numb. 24. 17

Look through *Scripture* and *History* in all ages: Ye shall find how ill God taketh it at the hands of men, whensoever they come to usurp any thing out of the hands of Christ. As in old time, where there rose up a *Seducer*, an *Impostor*, that gave himself out to be *that Star*, which *Balaam* prophesied of, which was a prophecy of Christ; Now this fellow called himself, *Ben-chomar*, *The son of a Star*; this man professed himselfe to be Christ: but he was slain with thunder and lightning from heaven. And then the Jews called him, *Ben cosmar*, which signifieth, *The son of a Lie*. Ye have it said, *It is the voyce of God*. It is proper onely to God. *Never man spake like this man*, as they said true of Christ. But if *Herod* will take this to himself, when the people cry out, *The voice of God, and not of man*, *Herod shall pay for it*, it cost him his life, *Act. 12. He was eaten up with worms*. If ye look into the beginning of that chapter, *Herod* had, before this, imprisoned *Peter*, and slain *James* with the sword. God putteth up this, but if he will come to usurp what is proper to Christ, God will put it up no longer, *then the worms devour him*. *Herod* might safely take away the liberty of one, and the life of another, than

than the glory due to the Son of God. This is to be considered by them, that take too much upon them; and by them, that ascribe too much to men. Some take too much upon them, even so much, as Christ himself can take no more. It is said of the man of sin, that *he sitteth in the temple of God, as God*; and some of the Popes sat down so, as Pope *Martin* the fourth. When the people of *Cicily* had given some offence to the *See of Rome*, and in an humble manner sent their Ambassadors to make their peace, it is frequently known in History, that those Ambassadors deprecated in these very words, *Thou Lamb of God, that takest away the sins of the world, have mercy upon us*. Was not this a wicked, cursed, blasphemous thing, for the man of sin to have this spoken to him? *All power, saith another Pope, is given to me in heaven and in earth*. It is wonderfull patience, that God should suffer the man of sin so long, now he hath usurped what belongeth to Christ.

2 Thess. 2. 4.

The Pope usurpeth the title of Christ.

The Pope a Blasphemer.

On the other side, somethere are that ascribe too much to men, even that which is Christ's due, and ought to be reserved for him; as, when people, in trouble of conscience, go to this or that godly Minister, or Friend, and do expect they shall have peace spoken to them from such a mouth. Here is a great deal of dishonour done to Christ. That man, whatsoever he be, *is not that light*; therefore they that go with this expectation, ascribe too much to man. God, many times, sendeth men away without comfort, because they come in expectation of more than is in man: They come (as Mr. *Greenham* was wont to say) not as to *Ministers*, (who have nothing but what is derived) but as to *Magicians*, as if men could conjure for comfort. Who is it that hath the *keys of David*, that *shutteth*, and no man *openeth*; and *openeth* and no man *shutteth*? This is Christ's prerogative. If he open the conscience, all the devills in hell cannot shut it; and if he shut the conscience, all the Angells in heaven cannot open it. As for Ministers, they are Instruments through whom ye believe, yet they are but Instruments; therefore are ready to say to all men, upon such occasion, even as *Peter* and *John* said to them, when they had healed the lame man, *Act. 3. 12, 13. Ye men of Israel, why marvel*

well ye at this, or why look ye so earnestly on us, as though by our own power and holinesse we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; it is He that hath done it. Look not on us, but look to Christ. We are not that Light. I conclude this, with that of the Apostle, purposely, 1 Cor. 3. 5, 6, 7. *Who then is Paul, or Apollos, or Cephas? but ministers, by whom ye believe, even as the Lord giveth to every man.* I have done with the declaration of John the Baptist's Office, save onely for what followeth in the end of the Verse, which is nothing else but a repetition of what went before; namely, *He was sent to bear witnesse of that Light.*

Verf. 8. *He was not that Light, but was sent to bear witnesse of that Light.*

Verf. 9. *That was the true Light, which lighteth every man that cometh into the world.*

The end of
Repetition in
Scripture.

Observe.

Let us consider what is said of this eighth Verse, *He was sent to bear witnesse to that light.* Amongst other diverse ends of Repetition in Scripture, this is one, to set on a commendation: Exod. 6. 26, 27. *These are that Moses and Aaron, to whom the Lord said, Bring up the children of Israel from the land of Egypt. These are they that spake to Pharaoh King of Egypt. These are that Moses and Aaron.* Here is thrice, *These are they, these are that Moses and Aaron.* The Repetition heightneth the Commendations. So, *The same came to bear witnesse of that light. And, Was sent to bear witnesse of the light.* To teach us this, *That to bear witnesse of the light, and to testifie of Christ, is a most honourable employment.* Of all that are born of a woman, as our Saviour telleth us, *there was none greater than John; excepting Christ, who had not a naturall generation; Marth. 11. 11. Verily I say unto you, Amongst them that are born of a woman, there hath not risen a greater than John the Baptist.* This great John, the first.

What is his Employment? Certainly, so honourable a Person,

Person, must be called to some honourable service. It is, *To bear witness to the light*, than which, no service is more honourable: It is that, which Angels have not disdained; They, ye know, bare witness to Christ's Incarnation; they tell the shepherds, *That to them is born in the City of Bethlehem, a Saviour, which is Christ the Lord.* And then they bore witness of his Resurrection, to women at the Sepulcher. God the Father, and the holy Ghost, thought it no disparagement to them, to bear witness to Christ; God the Father at his Birth, *This is my beloved Son, in whom I am well pleased*; and at his Transfiguration in the Mount. And it is the great work of the holy Ghost, in all his negotiations to the sons of men, to testify of Christ: Joh. 15. 26. *When the Comforter shall come, whom I will send to you from the Father, even the Spirit of truth; he shall testify of me.* There is his work. I will not insist long upon this. Let us learn one-ly from hence, every one in his and her place, to bear witness to Christ; Ministers by preaching Christ, as Paul did, who desired to know nothing amongst his people, but Christ, and him crucified; therefore he is called a *Chosen vessel*, Paul is. But to what end? Act. 9. 15. *The Lord said to him, Go thy way, for he is a chosen vessel to me, to bear my name before the Gentiles, and Kings, and children of Israel.* Here is the Minister's work, to bear Christ's name before the people, like those Pitchers of Gideon, Judg. 7. earthen pitchers indeed, and so *earthen vessels*, as Paul calleth them; but they have a Lamp in them, and are chosen vessels to bear the name of Christ, to witness to this truth. And so, *Believers*, in their conference, should bear witness to Christ, by telling one another; what great things he hath done for their souls; discoursing of him, as the Disciples in the way to *Emmaus*, their talk was of Christ. As people, when they come from Market, they tell of their penny-worths. When people come from Sermons, they speak what they have heard, and what a good bargain Christ is. All, of all sorts, are called to witness for Christ, by their living; and if they be called to it by their dying, living to him, dying for him; there is witness born to Christ both these waies. All are not, indeed, called to Martyrdom, and so to testify of Christ by their death; but

The employ-
ment of the
Ministers of
the Gospel is
an honourable
employment.

Luk 2. 11.

Mar. 16. 6.

Matth. 3. 17.

Matth. 17. 5.

How to bear
witness to
Christ.

all are called to Testifie of Christ by their Life. As ye read of some that professed God in their works, so some confesse Christ in their lives, those that shew forth the grace of Christ, as Peter speaketh, *who are called out of darkness, into his marvellous Light.* Those that can carry themselves meekly towards the malicious, and humbly towards the proud, they may hereby, by their Carriage, bear witness to that meekness, and humility, which they receive from Christ, as the head and fountain of it. *Whosoever hath received Christ Jesus the Lord truly, he will walk in him;* not onely talk of him, but confesse him, not onely with his mouth, but his life. Here is a way of witnessing to him! That ye may be encouraged to witness for Christ, take two Considerations.

First, If we do not witness for Christ now, Christ will one day witness against us, Mal. 3. 5. *I will come near to you in judgment, and I will be a swift witness against such and such sinners,* as he there mentioneth. Christ himself will be a witness against us, if we be not witnesses for him, and a swift witness too. And now beloved, Consider with your selves, what astonishment seized upon the souls of Joseph's brethren, as soon as he stept up to witness against them, and said, *I am Joseph, whom ye sold into Egypt.* And yet he did this meekly to inform them, and not to affright them. Who can tell the horror, and amazement, which will fall upon the souls of men, when Christ will, at the last day, say, *I am Jesus,* whom ye Crucified, and whom ye refused to believe, and whose Word, and Gospell, ye have trampled under your feet.

Gen. 45. 3.

Secondly, Consider, That if we do witness for Christ, we shall have three witnesses for us; in whose Testimony we shall receive abundance of Comfort.

First, We shall have a witness without us, and a witness within us, and a witness above us. Without us; That is the Testimony of men, that fear God. If we witness for Christ, They will witness for us, even the Consciences of wicked men will be enforced many times to witness for us, when their words witness against us. But though they should not, yet by faith the Elders obtained a good report, Heb. 11. 2.

The

The Saints will have a good report amongst them that are Saints, like themselves. *Jonathan* will witness for *David*, though he incurre *Saul's* displeasure for so doing.

Secondly, We shall have a witness within us. That, is the Testimony of our Consciences. Though there should be storms without, yet there will be a calme within. And it is the wind within that maketh the Earth-quake. And the wind within, that maketh the soul to quake. Conscience is a witness within us.

Thirdly, God is greater then our hearts. He is a witness for us: so saith *Job*, *Job* 16. *My witness is in Heaven, and my Record is on high.* Though men upon earth should witness against him, and though he should not at all times have the peace of his Conscience, speaking good things for him, yet he hath a witness above all, His witness is in Heaven, and his Record on high. As *Augustine* saith, *Deus major Conscientia; & pro nostra Conscientia testatur.* That is one end, why God will have men witness for him, because he might have occasion to witness for them, if time serve; what a comfort is here to have him witness for us, who is our Judge; whose sentence will never Certainly go against his Testimony. I have done with that, and proceed now to another argument, which the *Evangelist* useth to prove, That *Christ* is the *Fountain of Light*, namely, from the effect of Illumination, generall Illumination.

Verf. 9. *That was the true Light, which lighteth every man that cometh into the world.*

Here is both the *Agent*, the *Act*, and the *Subject*. The *Agent*, *Christ*, under the name of *true Light*. The *Act*, *Lightning*. The *Subject*, *Every man that cometh into the world.*

That was the true Light. Light ye know was the first distinct Creature that God made. And as it was the first, so it is the most Excellent of the visible Creatures, and putteth an excellency into other things. What is it that maketh precious stones and Jewells, of so much value; but because they are so light-some, above other things? The Sun,

Christ the true light.

Moon, and Stars, differ one from another in glory, but all are glorious, because all *Lightsome*. Therefore light is fit to set forth Christ by, who is Excellently super-Eminent. He delighteth to compare himself to such things, as, to the Sun, to the bright Morning-star, to precious stones; and is often called *the Light*, in scripture. Only in this place, there is an Epithite given to the *Light*, That is, *The true Light*, τὸ φῶς τὸ ἀληθινόν. *The true Light*, in four respects.

First, because *Undeceiving*

Secondly, because *Reall*

Thirdly, because *Underived*

Fourthly, because *Supereminent*

} *Light.*

1. The undeceiving Light, in opposition to false light.

First, *The true light*, because *undeceiving*, in opposition to *false*, and *deceitful*. In that sense, ye find the word used by Joseph's brethren, when they came into Egypt, and were taken for spies, Gen. 42. 11. Joseph had said, *Ye are spies; to see the nakednesse of the Land, ye are come. No, say they, we are all one Man's sons, we are true men, thy servants are no spies. True*, in opposition to *deceitfull*. So Christ is called the true light, in opposition, to all the false lights of the Gentiles. They had their *Idols*, and *Balaams*. And so all naturall men to this day have their *Lights*, but they be false ones. The naturall man's light is, the *Ignis fatuus*. It is lightsome indeed, but he that followeth the light of it, is lead into ditches, and boggs, such is false light which the Creatures afford, it leadeth to sorrow. Man may hope for cheering, but he shall lye down in sorrow for all that, Isaiah 5. ult. *Behold all ye, that kindle a fire, and compass your selves about with sparks, walk in the light of your fire, but ye shall lye down in sorrow*, because these are *deceitfull lights*. But Christ is the true Light, because, whosoever followeth him, is lead to everlasting happinesse, Joh. 8. 12. *I am the Light of the World, he that followeth me, shall not walk in darknesse, but shall have the light of Life.*

2. Reall, in opposition to Ceremoniall types, and shadows.

Secondly, *True light*, because a *Reall light*, True in opposition to Ceremoniall types, and shadows; As, *true*, that is, *undeceiving*, in opposition to the false light of the Gentiles; So, *true*, that is, *reall*, in opposition to the Ceremonies of the Jews. So it is opposed to Ceremonies, 1 Joh. 17.

The

The law came by Moses, grace and truth by Jesus Christ. Where it is commonly thought, that Grace is opposed to the Morall Law, and Truth to the Ceremoniall. The Jews had their light; much light shined in Ceremonies and Types of old. But *Christ was the true light*, because he was the Substance of all these, Col. 2. 17. *which are all shadows of things to come, but the body is Christ.*

Thirdly, *The true light*, because *underived*. True is 3. Underived, sometimes opposed to *Borrowed*, *Communicated*, *Participated* from another. Thus, Christ is called, *The true God*; and so God. The true God, in opposition, not onely to *Idols*, that have no *Deity* in them; but to *Magistrates*, who are called gods, by derivation of their Authority from another. 1 Joh. 5. 20. *We know that the Son of God is come, and hath given us understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ.* This is the true God; but *Magistrates*, they are gods, but gods by derivation, and so not true gods. But *Jesus Christ* is the true light in this respect, because he borroweth not his light. Some of authority, they say, are light, *Ye are the light of the world*, Joh. 5. Ephes. 5. *Ye were darkness, but now are ye light.* How? *Light in the Lord.* Christ hath light in him. You are a borrowed light, he is an underived light; and so, *The true light*.

Fourthly, *True*, because *super-eminently true*, in opposition to *ordinary* and *common*. So he saith, Joh. 6. 55. *My flesh is meat indeed; it is, αληθώς, truly meat: and my blood is αληθώς, truly drink; that is, not ordinary, not common, but super-eminently meat and drink.* Joh. 15. 1. *I am the true Vine*, not an ordinary common Vine, but a super-eminent one, because his Blood is more cherishing than Wine. And so, *The true Light*, a *super-eminent light*, more excellent than the *naturall light* in many respects. If the naturall light be cheering, why, Christ is so much more; light refresheth the eye, Christ refresheth the soul more abundantly. Doth the naturall light penetrate, and search into the most secret corners? Christ doth more search into the heart and spirits of men, to discover what is hidden there. *The hidden things of darkness are made manifest by light.* The hidden things

4. Super-eminently true, in opposition to Common and Ordinary

The saddest
misery, to lose
our Commu-
nion with
Christ.

Exod. 10. 21,

22.

Act. 27. 20.

things of God are manifested by Christ, even the great my-
steries of the Gospel. Is the light of the Sun able to shine
upon dunghills, and not receive defilement from them? Christ
doth so much more: He searcheth into filthy hearts,
and receiveth no defilement from them. Therefore *the true
Light*, because not ordinary. What shall we learn from
hence? Why, to make out after Christ, and that upon this
ground, because he is *the true light*. Who is there, that is
not desirous of light? Truly (saith Solomon, Eccles. 11. 17.)
*the light is sweet, and a pleasant thing it is for men to be-
hold the Sun*. Christ is light, true light. Christ is sweet, truly
sweet. A pleasant thing it is for men to lay hold upon the
Sun of righteousness; no true pleasure can be had any where
else. If we find a dark room in a house, we say, This is a me-
lancholly room. It is the saddest condition in the world, for
men to want this light, nothing is worth the grieving for, in
comparison of this, being out of Christ, or having lost fel-
lowship with Christ. A sad condition it was for the *Egypti-
ans*, to be three daies in a palpable darkness; and for *Paul*
and his fellowes, to be diverse daies and nights, without the
light of the Sun, and Moon, and Stars. What is it for men
and women to continue for many years, without God and
Christ in the World? Suppose a room were never so full of
the most curious Pictures, if there be not windowes to let in
light, the Pictures lose their lustre: So, let men have beauty,
strength, and never so good parts; all these, without the light
of Christ in their souls, are neither beautifull nor lovely, nor
of any worth at all.

Ye should therefore learn to thank God for this great
Gift, that he hath bestowed his Son upon us, that we might
not sit in darknesse, but wait for him, as *they that wait for
the morning*. Men that have most businesse to do, and can-
not do it without light, How do they watch for the morning?
Ho! the morning! ho! they cry out. *Phosphore, redde diem*.
Jesus Christ is that *morning Star*, and yet gave himself;
therefore wait upon him for him. It is observable, that
Rev. 22. 16. he calleth himself the morning-Star, *I Jesus
have sent mine Angel to testify these things to the Church-
es. I am the root and off-spring of David, and the bright
morning-*

morning-Star. And Rev. 22.6, & 28. He promised to give the *Christ is the morning-Star*, *He that overcometh, will keepeth my word* Morning-Star *to the end, I will give him the morning-Star*. What is that? I will bestow my self upon him. Other Commanders, they give their souldiers some little pay; other masters, they give their servants some little wages: But, he that overcometh, and keepeth my word, I will give him My self, I will give him the morning-Star.

That was the true Light, that lighteth every man that cometh into the world.

Some difficulty is in this Clause: therefore, for the fuller explication of it, there are two Conclusions to be cleared, and two Queries to be resolved.

First, two Conclusions to be cleared.

The first is this, *That whatsoever any man receiveth, he hath it from Christ. That was the true light, that lighteth every man*. Indeed, in this sense, many take it; as one should say, Such a Schoolmaster, he teacheth every boy in the town. This were true, though every boy in the town did not go to school. The meaning is this, That every one that is taught, is taught by such a Master. And so, though every man, and every mothers son, should not be enlightened; yet, it may truly be said, that *Christ enlighteneth every man that cometh into the world*, because every man that is enlightened, hath his light from him. There is truth in that, but that is not all the truth. Thus far it is undeniable, that whatsoever light any man hath, he hath it from the Lord Jesus Christ, who is therefore called, *The Sun of righteousness*. The Sun, that is the well-head of light; whatsoever light is in the Moon, or Stars, or inferiour Orbs, it is derived from the Sun. So, all light, whatsoever it is, it is derived from Christ.

1. *Conclus.*
Whatsoever man receiveth, it is from Christ.

The second Conclusion is this, *That every man and woman that is born into the world, is enlightened by Christ some way or other*. Not onely every one that hath light hath light from him, but, Every one hath some light from him. I say, every one that cometh into the world, is some way

2. *Conclus.*
Every man and woman in the world, some way or other is enlightened by or Christ.

Job 1. 21.

or other, enlightened by Christ. But that is the importance of the expression in the end of the Text, Every man that is born into the world; therefore [every man] cannot be restrained, because born into the world is too large an expression. *Every man that commeth into the world.* Ye may say, What meaneth coming into the world? Joh. 18. 37. *To this end I was born, and for this cause came I into the world.* Born, and coming into the world, is all one. And so, dying, and going out of the world, is all one: *Naked came I in, and naked shall I go out. We brought nothing into this world; namely, when we were born: and we shall carry nothing out, namely, when we die.* So that man's coming into the world, is, Every man and woman that cometh by naturall generation into this world, is born into it.

Come we now to resolve two Quæries, of more importance.

1. Quærie.

First, Whether the same measure of light be communicated from Christ to all men, yea, or no?

Respons.

To that, the Answer must be Negative; He doth enlighten every man that commeth into the world, but not every man alike. To that end ye must know, there is two sorts of light, a *Naturall*, and a *Supernaturall Light*; and each of these comprehend three severall things under it.

Naturall Light.

The Naturall light, that comprehendeth the light of the *Sun*, the light of *Reason*, the light of *Conscience*.

1. Of the Sun.

First, The light of the *Sun*, that makes all other things visible, Psal. 74. 26. *Thou hast prepared the light, and the Sun.*

2. Of Reason.

Secondly, The light of *Reason*, a naturall light; *In him was light, and the light was the life of men*, Joh. 1. 4. where the meaning is, That the light of Reason commeth from Christ to every man.

3. Of Conscience.

Thirdly, The light of *Conscience*, which is to be found even in every man by nature, by which he is prompted to good, and taken off from evill, and able to discern between right and wrong, more or lesse. And thus I understand that of Prov. 20. 27. *The spirit of man is the candle of the Lord, searching all the inward parts of the belly.* The spirit, it is often put for conscience; *The things of a man knoweth no*

man

man, but the spirit of man which is in him. Now this is called the Candle of the Lord, because it lighteth and directeth all men. We all, by our Fall in *Adam*, lost not only our Supernaturalls, but forfeited even our Naturalls. All the light we had, was blown out by that Fall; therefore, what we have now, we owe to Christ. The Naturall light we have, it is the Candle of the Lord.

Supernaturall light, that comprehendeth three things.

Supernaturall
Light.

The light of the Word.

The light of Grace.

The light of glory.

The light of the *Word*, *Thy Word is a lamp unto my feet*, 1. Of the
and *a light to my paths*, Psal. 119. 105. Word.

The light of *Grace*, Ephes. 1. 18. *The eyes of yo^r understanding being enlightened, that ye may know what is the* 2. Of Grace.
hope of his calling, the riches of his glory.

The light of *Glory*, Col. 1. 12. *He hath made us partakers of the inheritance of the Saints in light.* 3. Of Glory.
One of these maketh way for the other, the light of the Word for the light of Grace, and the light of Grace prepareth way for the light of Glory. The light of Grace, that is the fruit of the Word ingrafted; and the light of Glory, that is the crown and reward of Grace.

In all, there are six sorts of Light, three *Naturall*, and three *Supernaturall*. The First and Last of these, cannot be understood in the Text; the light of the *Sun* is the first, and the last is the light of *Glory*, which is not understood here. Though it may be affirmed, that the world continueth for Christ's sake. That cannot be understood here, because the Evangelist speaketh of a *Sun* proper to man; whereas that is common to all the world, to brute beasts as well as men; *It enlighteneth every man*. The last of these, the light of *Glory*, cannot be understood here, because no man partaketh of that, till he be gone out of the world; and, here, is light spoken of, given to them which come into the world. But the other four sorts of light that remain, they are all taken in, the light of *Reason*, the light of *Conscience*, the light of the *Word*, and the light of *Grace*. These are the severall Lights that come from Christ.

R

But

But I must shew you, That these are not divided amongst mankind, nor communicated in a like measure to all; that so I may answer the first *Query*.

Resp. It is true, That all do partake of the light of *Reason*, and the light of *Conscience*: but yet there is a difference, and inequality, even in that light, because *Reason* and *Conscience* are more vigorous in some, then in others. What shall we say of *Infants*, and of *Ideots*; we must say, Even these have some light from Christ, but not like to other men. *Infants* have the gift of *Reason*, though not the use of *reason*; that gift they have from Christ. *Ideots* have the use of reason in some lower degrees, I, and of *Conscience* too, in some lower acts, though neither *Reason* nor *Conscience*, be so vigorous in them, as in other men.

That all partake of the light of reason and Conscience, though not alike.

Inequality, in dispensing the light of the word.

* *London*.

So of the light of grace.

To go on. The light of the *Word*, that is not equally dispenced to all, as appeareth, *Psal. 147. two last verses.* *He shewed his word to Jacob, his statutes, and judgments to Israel, he hath not dealt so with any Nation, as for his judgments, the Heathens have not known them. Israel had the word, when the Heathens had none. He causeth it to rain upon one City, and not upon another, sendeth the word to one City, and Nation, and not unto another. He causeth the Word plentifully in some places to dwell, as in this * City, at this day; but in other places, there is a famine of the word. So as the light of the word is not equally dispenced now amongst them, that do injoy the light of the word. The light of grace is dispenced, but not in a way of equality. Many injoy the light of the word, that never injoyed the light of grace, both before, and since the Incarnation. Before the Incarnation, The Hebrews in the wilderness had the light of the word, yea, and confirmed to them by many miracles, and yet the light of grace withheld from them. Therefore, it is said, Deut. 29. 3, 4. The great temptations which thine eyes have seen, the signes, and those great miracles; yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear unto this day. Here were means, but no grace to improve them. They had not an heart to perceive, nor eyes to see, nor ears to hear. And since the Incarnation, ye have Christ testifying,*

ing, Matth. 3. 11. *He answered, and said unto them, namely to his Disciples. So is given to you, to know the Mysteries of the Kingdome of Heaven, but to them it is not given; given to some, not given to others. So have you the resolution of the first Quarry.*

The second Quarry is. Whether sufficient light be given 2. Quarry. to every one, yea, or no?

Here we are to distinguish both of *Sufficient*, and of *Light*.

Sufficient, is Considerable two wayes,
First, in reference to *Inexcusable*,
Secondly, in reference to *Salvation*.

Light is two-fold.

Convincing Light.

Converting Light.

Now the Resolution of the Quarry, will lye in these two Propositions. Respons.

First, *That Christ doth dispence convincing light, sufficient to leave every one without excuse.*

Secondly, *Christ doth not dispence converting light to every one, sufficient to bring him to salvation.*

First, Christ doth dispence *Convincing light* to every one, sufficient to leave him without excuse. So much the *Apostle* light convin-
faith: Among the heathen which had no other light, but that cing, sufficient
of nature, no other knowledge of God, but that which flow- to leave them
ed from the works of *Creation*, and *Providence*, Rom. 1. 20. without ex-
cuse.

The Invisible things of him, from the Creation of the World are clearly seen, being understood by the things that are made, even the eternall power and Godhead; So that they are without excuse. If the very Gentiles had enough to leave them without excuse; then much more such, as live under the dispensation of the Gospell; because there goeth a Clearer light with the word, then doth accompany the works of darknesse. As the Sun-beams discover a great deal more, then the Moon shine, because it is a stronger light; so the light of the Gospell, and Word, being stronger then the light of nature, are more convincing then the other; so as every one, be he Jew, or Gentile, be he Heathen without the Word, or a Professor of Christianity under the word; hath light e-

nough to convince him, and to clear God in his proceedings against him. I say, not onely to convince him; but to clear the Justice of God: because there is no man that walketh up to the utmost of his Life. No man may go to God, saying, I have done all I was able to do, and therefore, I challenge a reward at thy hands. This to be sure; He hath enough to convince him, and to leave him without excuse.

2. All have
not conver-
ting light suf-
ficient to bring
them to salva-
tion.

Secondly, Christ doth not dispence to every one *Converting Light*, sufficient to bring him to *Salvation*. There is no light sufficient to bring to salvation, but that which Christ calleth the light of Life, John 8. 12. *I am the Light of the World; he that followeth me, shall not walk in darknesse, but shall have the light of Life.* Every man by nature, is not onely blind, but dead, dead in sins and trespasses; and therefore, must not onely have life, but such a life, as may quicken him, *The light of life*. Indeed, if light alone will serve the turn, any kind of Illumination; then, acceptation of the will, and illumination of the understanding, and morall perswasion might prevaile, to bring a man to God. *Hic opus est medela, suadela non sufficit.* Here is need of quickning, therefore light will not serve the turn. It must be a *quickning light*, that sufficeth to Conversion; This, Christ doth not dispence to every one; for if He did, every one would come home to Christ. No man can have possession of Christ, that is not over-powered to believe. *Sufficient* grace, and *over-powering* grace, is all one. Till a man be over-powered, he can never close with Christ for salvation. Now because, this over-powering grace is not bestowed upon every one, therefore it is clear, that sufficient grace, *the Life of light* is not dispenced to every one that cometh into the World. Without Christ no salvation, without faith, no closing with Christ. *All have faith*, saith the Apostle. That is, all might have faith if they would, say some, Therefore God doth to every one give sufficient light, remotely sufficient; because, say they, He giveth them such light, as, if they would follow it, He would give them faith. This is commonly said. But I could never yet see it proved. Wheresoever there is an improvement of natural life, men say, there shall certainly be an addition of super-
natural

naturall discoveries of Christ, and so power to believe. If there be no such thing, the connexion between the improvement of what a man hath, and the donation of what he standeth in need of, for to bring him to salvation, must depend either upon the merit of man, that doth so improve his nature, or upon the promise of Christ, that whosoever doth improve his naturall abilities, shall have grace vouchsafed to him. But it dependeth upon neither of these. Therefore no such thing.

First, it doth not depend upon the merits of man, nor upon his utmost improvement of naturall abilities; so long as we are out of Christ, all our abilities are but naturall, they cannot deserve the grace of Christ. No creature can raise it self to an higher kind, by improving of what belongeth to it in a lower sphear. As for example. Take creatures that onely have sense in them, it is possible, by art and industry, to bring them to a great exactnesse, in the exercise of their science; as, an Horse to dance, an Elephant to write, and a Parrat to speak; but none can bring them to Reason, because that is a thing of an higher sphear. So, take a Man, that is naturall; by the improvement of nature, he may go on a great way: but he cannot, by all the improvements of nature, deserve grace at the hands of God. The Papists call this the Merit of Congruity; if a man improve what he hath, he deserveth, *ex Congruo*, that God should give him more. But, if so, then the heavenly Call, upon which Salvation dependeth, to such a man it will be of works, and not of meer mercy; contrary to that of the Apostle, 2 Tim. 1. 9. *Who hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world was.* Thence followeth Calling from Election, not from improvement of our abilities in our own works. Might such a man say, I am called; and why? why, according to my works and improvements. How then shall that of the Apostle, Rom. 9. 15, 16. be overthrown? *I will have mercy on whom I will have mercy, and compassion on whom I will have compassion.* According to this way, in the merits of Congruity, it will be of him that willeth, and runneth, and not

Salvation depends not upon men's Merits, nor their improvement of naturall abilities.

Nor upon the
Promise of
Christ.

not of meer mercy. Then it cannot follow from the merits of man. But perhaps it followeth from the promise of God, That is the *Arminian* way. Let such a promise be produced, and how gladly will men submit to it? That which the *Arminians* pitch upon, is this, *To him that hath shall be given*; a speech of Christ, which is annexed to two severall Parables, to the Parable of the *Sower*, and to the Parable of the *Tares*: *To him which hath shall be given*. Therefore, say they, if a man improve his Naturalls, he shall have Grace; if his Reason, he shall have Christ. But there is a great mistake in this; for the utmost that this Promise will bear, is, a reward for them in the same kind, for an improvement of what one hath, and useth aright. He that useth his naturall wit aright, shall have more naturall wit; he that useth his parts, shall have more parts; and he that useth his graces, shall increase his graces. And in this sense, *To him that hath, shall more be given*. A man may as well say, He that useth his wealth well, to him health shall be given; and he that useth health well, to him wealth shall be given; as to say, He that useth his reason well, to him grace shall be given; for here is a transition, or passing into another kind of thing; whereas the promise runneth, for the increase of a thing of the same kind. This may suffice to clear that second *Quary*, namely, Whether sufficient light be given to every one. In these two Propositions, Christ doth dispense to every one light sufficient, to leave him without excuse. Christ doth not dispense to every one Converting-light, sufficient to bring him to Salvation. I have done with the Explication of the Point.

For the Use of it, briefly. If Christ doth thus lighten every man that commeth into the world, let us learn from hence these four Lessons.

1. *To see Him.*
2. *To seek Him.*
3. *To serve Him.*
4. *To blesse Him.*

Use 1.
Learn to See
Christ.

First, Learn to see Christ, and to acknowledge him in all the light, which we our selves and others have, even as ye see the cause in the effect; in Christ, as the Author of all that

that light. When ye see men, knowing men, men of great understanding, there is much of the light of *Reason*; strict men, there is much of the light of *Conscience*; holy men, there is much of the light of *Grace*. Admire Christ in all these, for all cometh from him. Think, how holy, and how understanding Christ is, in whom all the treasures of wisdom and knowledge are. We are many times apt to admire men, and to over-look Christ; this should not be. Suppose a man, that were kept in a deep dungeon all his daies, and were brought out at midnight, when the Moon shineth; this man would be apt, when he looketh upon the Moon, to think it to be the most glorious creature that he seeth, to be the spring of all light; for it is the most glorious creature that ever he saw. But, let him but stay till morning, when the Sun ariseth, and he will be ashamed of his mistake. If we see men that shine as the Moon, think how much more glory there is in Christ. This is the way to see him, in all the light dispenced by him to the creatures.

Secondly, We should learn hence to seek Him, for the encrease of light; for, *He is the Father of lights*, so saith *James*, Jam. 1. 17. *Every good and perfect gift is from above, and cometh down from the Father of lights.* Some men are of a foolish conceit, that men derive their understandings from such Constellations at their birth, and that maketh them wise. No, it is not the *light of heaven*, but it is the *Father of lights*. It is Christ that conveyeth all understanding to men: He is not onely the *Author* of all the light we have, but the *Father* of it. He is the *Author* of many things, that bear his Image; He is called the *Father* of lights, because all the light we have, hath a clear impression of the night, of and upon it, even, that of Reason, which is like *Mephibosheth*; it is lame, but yet it is of the Blood-Royall. There is much in the light of Reason, much more in the light of the Word, and of Conscience, and of Grace. Do we want light, as who doth not? Seek to him that is the Father of light; he is the Father of Supernaturall light as well as of Naturall. Seek him, but in a way of humility and sincerity; otherwise, little hope of finding him. It is an excellent speech of *Bernard*: saith he, *Superbo oculo non videtur*

Use 2.
Learn to Seek
him.

decur veritas, sincero patet; Truth is not seen by a proud eye, it openeth it self to a sincere one. Humility sitteth lowest in the School. Take out thy Lesson in the School of Christ, seek it sincerely. Painted Glasses hinder the light from comming into the room. He that will too much paint, that is, play the hypocrite, hinders the light from entring his soul. It is the sincere heart that receiveth the light of the truth.

Use 3.
Learn to
Serve him.

Thirdly, Let us hence learn *to serve him*; for all light tenderth to some work. *The Sun ariseth*, saith the Psalmist, Psal. 104. 22, 23. *and man goeth forth to his work and labour till the evening*: God sheweth man light to work by, and that is the end of the light; that, Christ scattereth abroad in the world, not to loyter by, but to do service with. *The spirit of a man is the candle of the Lord, searching the inward parts of the bowells*. Christ hath set up a candle in every one of our hearts, not to play by, as children use to do, to play by the candle that they should go to bed by, and go to bed in the dark, when they have done. Many men mispend their time which God hath given them, and so lie down in darknesse. Some men, God giveth wit to, and they employ it to the dishonour of Christ, and the reproach of the Gospell: for the true end of the light is, that we may do service. If ye give light to your servants to work by, ye expect, they should do more and better work, than they that go to work in the dark.

Use 4.
Learn to
Bless him.

Fourthly, *Bless him*, for he it is from whom we have all our light, those four lights, I told you of. *The light of Reason* is that, that distinguisheth us from beasts; it is that, which, though it cannot find out the deep things of God, yet, when they are revealed, it may help to confirm them. As, when men go to plant a Vine, first, they take out the earth, and make way for the root; but when they have planted the Vine, they put in the earth again, and that better confirmeth the growth of the Vine. There are some kind of mysteries of faith, that a man must take away his reason before he goeth to believe them, he must not first dispute, and then believe; but when faith is once planted, lay to it reason, and it helpeth to confirm the excellency of

of faith it self. If so much in the light of Reason, how much more in *the light of Conscience*, which God hath set as a *Schoolmaster* in every man's bosom, to teach him, what is good, and what is evill. It is said to be a bridle to keep from evill, to restrain a man, that is to commit evill, from the evill. And for *the light of the Word*, it is the crown of a Nation. The Church is represented to us, *Rev. 12.* as a Woman, with a Crown of twelve Stars upon her head; the Doctrine of the twelve Apostles is the Crown of the Church. And *the light of Grace*, Peter telleth you what that is, *1 Pet. 2. 9. It is a marvellous light.* Therefore may every true Convert say, *Blesse the Lord, O my soul, and all that is within me blesse his holy name.*

I now proceed to the tenth Verse of this Chapter.

Vers. 10. *He was in the world, and the world was made by him, and the world knew him not.*

Let me give you first the Connection of these words, and then the Explication of them, and so come to some Observations.

Look back a little into the fourth and fifth Verses, there ye shall find these three Assertions laid down by the *Evangelist*.

First, That Light commeth from Christ, *Light was the life of men.*

Secondly, That this Light from Christ shineth in darknesse.

Thirdly, That the darknesse comprehendeth it not.

Now the Verse that followeth, serverth to make good all these three Assertions.

First, That light commeth from Christ. That is proved two waies.

First, By the testimony of *John the Baptist*, who was a man sent from God, to bear witnesse of this light.

Secondly, By the effects of generall Illumination, *That was the true light, which lighteth every man that commeth into the world.*

Our *Evangelist* goeth on to prove the two other Assertions,

tions, namely these, *Light shineth in darknesse, and it comprehended it not.*

First, in reference to the *Gentiles*.

Secondly, in reference to the *Jewes*.

In reference to the *Gentiles*, in this tenth verse. *He was in the World, and the World was made by Him; There is the light shining in the World. And the world knew Him not.* There is the light, not comprehended of darknesse.

In reference to the *Jewes*. Light shined there in darknesse, but the darknesse comprehended it not, *for his owne received him not.*

For the meaning of the words; let us take them as they lye.

He was in the World, He was present in the World.

There is a threefold presence of Christ.

1. A generall presence
 2. A speciall presence
 3. And a singular presence
- } of Christ.

1. A generall
presence of
Christ in the
world.

First, a generall presence of Christ, by which he is with of all the Creatures; preserving them, and upholding them; according to what is said, Hebr. 1. 3. *Who being the brightnesse of his glory, and expresse Image of his person, hath upheld all things by the word of his power.* Which is likewise spoken to, Col. 1. 17. *He was before all things, and by Him all things consist.* He was in the World, which He himself made, as a Carpenter is in a house, which he himself hath built. A Carpenter buildeth an house to dwell in, and then keepeth it in repaire. Christ so made the World, not as to leave it, but so as to keep in it, and preserve it, as well as to make it. As suppose a man, that were both a Ship-wright, and a Ship-master: He first maketh the ship, then goeth to Sea in it himselfe. Christ hath so made the World, as to preserve the World, which he made; as to look after it, and every thing in it. *He was in the World, and the World was made by Him.* These words are added, to shew that he was not in the World, as part of the World, but as the *Maker* of it. He was not in the World, as a *Creature*, but as the *Creator* of all things. According

to what the *Evangelist* hath taught us before, *By Him were all things made, and without Him was nothing made, that was made.* He was in the World, and the World was made by Him; and the World knew him not. Ye have here the *World* in another sense. The world in the beginning of the verse, is taken for the whole *Fabrick* of Heaven, and Earth, as *Aristotle* saith, *The World is a Masse, made up of Heaven, and Earth.* In this sense it is said, *He was in the World, the World was made by Him.* Now in the latter Clause of the verse, *The world knew Him not,* The *World* there, is put for the *Inhabitants* of the earth, for the men of the World, *Rom. 5. 12.* The World, and Men, are all one. *By one man's disobedience, sin entered into the World, and death by sin, and so death passed over all Men.* Here is the *World*, and *all men.* The world was made by Him, and the world, that is, the men of the world, knew him not. It is a Rule in Divinity, *Verba Cognitionis, affectiones important, &c.* Words of knowledge, import affections, and operate suitably. So, to know, carrieth more then meer speculation. When Christ is said to know us; The *Holy Ghost* telleth us, It is more then barely to take notice of us: It is to take care for us, *Joh. 10. 14.* *Christ knoweth his sheep,* that is, he taketh care of his *Elect.* *And he is known of his,* that is, He is served, and obeyed, and worshipped, and believed on by them. *So the world knew him not,* that is, the World worshipped him not, as God; The world did not owne Him, and serve Him, as became their Creator. So as now, the words thus opened, The observation lieth clear before us, namely. *That, notwithstanding Christ's being in the world, and the world being made by Him, the men of the world knew him not.* Take a place, or two, to clear up this, especially in reference to the *Gentiles*, for to them properly it belongeth. I should have told you, that the word, *World*, is sometimes confined to them. If the fall of them be the diminishing of the world, and the fall of them the riches of the *Gentiles.* *He came to his owne, and his owne received him not.* That is, did not know him, *1 Joh. 2. 1.* *Therefore the world knoweth us not, because it knew not him.* There is yet a clearer place, *1 Cor. 1. 21.*

Observ.

After that, in the wisdom of God, the world by wisdom knew not God. All the wisdom the Heathens had, could not raise them to a due knowledge of God; The world by wisdom knew not God. Christ was in the world, but the world knew him not. A threefold ignorance of Christ was found in all the Gentiles.

First, They knew him not, as the second person in the Trinity.

Secondly, They knew him not, as Mediator.

Thirdly, They knew him not, as Creator, which is properly here spoken to. *He made the world, and the world knew him not.*

1. The Gentiles knew not Christ as the second Person in the Trinity.

Let me run over these briefly: first, They knew him not as the second person in the Trinity; so they are said to have been without Christ, and without God in the world, *Ephes. 2. 12.* speaking there of the Gentiles, saith he; *At that time ye were without Christ, being aliens from the Commonwealth of Israel, and strangers from the Covenants of promise, having no hope, and without God in the World.* They had the great book of the Creatures to read, but that did shew them nothing of Christ, as the second person in the Trinity. Naturall reason could never find out that Mystery in it selfe. Therefore men, when they go to find out this great mystery of the Trinity, they are at their wit's end; They might find out a God, and that he was Good, and Great, and that he was One: but to find out a Trinity of Persons, a Father, Son, and Holy Ghost, This they could not. Take a curious piece, a well drawn Picture, he that seeth it may be able to say, that he that drew it, was a skilfull, and exact Painter. But whether an English man, or a Spaniard, or a Dutch man, or an Italian, that he cannot tell by the Picture, why? because he made this piece, as an Artist, but not as a German, or English man. Therefore he discovereth his Art by the piece, but not his Country. So God made the World, not as Father, Son, and Holy Ghost. *Three in one, and one in threes*; All the works towards the Creatures, works *ad Extra*, are common to all the persons in the Trinity. God, as God, made the world. Therefore by the sight of the world, men may be able to know, that it

is a God that made it, and that this God is good, because he made so many things useful in the world; & this God is wise, because of the variety of the creatures; and this God is One, because of the order of things: But to say, This God is *Three* in *One*, the Creation of the world doth not bear this. If the works be *ad Intra*, as *Generation*, these are the works of some one Person; but the works *ad extra*, they represent the *Godhead*, but not the *Persons*.

Secondly, They did not know Christ as *Mediator*, therefore they raised up many Mediators: 1 Cor. 8. 5, 6. *I though there be that are called gods, whether in heaven or in earth, as there be gods many, and lords many: But to us, there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* The *Apostle* doth here clearly allude to the custom of the *Heathens*, who had two sorts of gods; they had their *dii Cœlestes*, their supream heavenly gods, which they worshipt, as the *Sun*, *Moon*, and *Stars*: and then, besides these, they had their *dii Terreſtres*, inferiour gods, gods on earth, who were men that lived upon the earth, which were afterwards canonized, and made gods. That is the true meaning of this, *There be many that are called gods, whether in heaven or in earth.* So, *there be gods many, and lords many*; gods many, those are their supream gods; lords many, those are their inferiour gods, *Baalim*, as they called him, who was the first King of *Babel*, and the first that was made a god; and all those kinds of gods therefore after him, were called *Baalim*; as *Cæsar*, being the first Emperour, all Emperours after him were called *Cæsars*. Now, saith the *Apostle*, *To us is but one God, not many; but one Lord, not many; but one Mediator, Christ Jesus.*

2. They knew not Christ as Mediator.

Thirdly, They knew him not as *Creator*; therefore *Paul*, 3. They knew when he came to *Athens*, found them ignorant of this. not Christ as *Creator*. *Greece* was the Eye of the world, and *Athens* was the Eye of *Greece*; yet, even at *Athens*, *Paul* found an Altar, *To an unknown God*; and that same God was the God that made the world, God the *Creator*, *Act. 17. 23, 24.* saith *Paul*, *For as I passed by, and beheld your devotions, I found an Altar,*

Gen. 1. 3.

A *car*, with this inscription, *TO THE UNKNOWN GOD*; Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord both of heaven and earth, dwelleth not in Temples made with hands. No wonder if the Heathen did not know Christ as the Creator; for the Jews, after Christ was come in the flesh, and began to put forth a creating power in their sight, yet would not own him as Creator of the world. To make him see that was born blind, and to raise him that was dead, requireth no less strength, than the same power that made the world. This Christ putt forth to the Jews. *Lazarus* cometh out of the grave, even as the world came out of the *Chaos* at first, at the commandment of Christ. He then said, *Let there be light, and there was light*; He now saith, *Let there be life, and there is life*: And yet he was not owned as the Creator. The world knew not him as the *Second Person* in the *Trinity*, neither as *Mediator*, nor as *Creator*.

I now proceed to the Application of this.

Use 1.
To teach us to
take heed of
being igno-
rant of Christ.

First, By way of Admonition. It teacheth us all to take heed of being ignorant of Christ. You see, it is laid to the charge of the *Gentiles* here, that they knew him not; and how much more heavy will the charge be against us, that enjoy other kind of means than the *Gentiles* had: They, indeed, had he works of *Creation* and *Providence*; We have them too, and a greater light than so: we have the Word *to be a light to our feet, and a lamp to our paths*.

They had the Oracles of the *Sybbils*, we have the Writings of *Moses* and the *Prophets*, of the *Evangelists* and *Apostles*. Therefore, such as refuse to use the means of knowing Christ as a *Saviour*, they must certainly expect to know him as an *Avenge*r: For, *He will come ere long*, saith the Apostle, *with his mighty Angels, in flaming fire, to render vengeance, to whom? to them that know not God, and obey not the Gospel of Jesus Christ*, 2 Thess. 1. 8.

Indeed, God will not reckon with men for their Negative Ignorance, that is, for their bare not knowing, what they are not bound to know; but for their Privative knowledge, for not knowing what they ought to know, and what God

God giveth means to them to know; for that, he will be sure to reckon with them: And those that continue wilfully ignorant in such things, must be miserable against their wills. Wherefore, to the end ye may all thirst after the knowledge of Christ more and more, I shall propound to you two things.

The Excellency
and
The Necessity } of this Knowledge.

First, Consider the Excellency of the knowledge of Christ, of which ye read, Phil. 3. 8. *I count all things but losse for the excellency of the knowledge of the Lord Jesus, my Lord, for whom I have suffered the losse of all things, and account them dung, that I may win Christ.* All is but dross and dung to Paul, in comparison of the knowledge of Christ. How is it, that amongst us, men run after dross and dung, and neglect the knowledge of Christ, as preferring that before him? *For the excellency of the knowledge of Jesus Christ my Lord.* Nothing in the world so excellent as knowledge, no knowledge so excellent as that of Christ. Other knowledge may, perhaps, make a man famous, this onely can make him holy and happy; other knowledge can give him the esteem of a learned man, this onely can make him to be a Saint. Therefore an excellent knowledge.

Secondly, There is a necessity of this knowledge, whether you look to

Justification,
Sanctification,
or
Salvation. } There is a necessity of the knowledge of Christ.

The Necessity
of the know-
ledg of Christ.

First, If ye look to Justification: *By his knowledge shall my righteous servant justify many*, Isa. 53. 11. *His knowledge*, that is, not *cognitione sua*, but *cognitione sui*; not by that knowledge which is inherent in Christ, but by that knowledge which we have of him. *By his knowledge*, that is, by the knowledge of Him, *shall my righteous servant justify many*. Here knowledge is put for faith, which justifieth; because there is such a necessary connection between faith and knowledge. Amongst men, some are better known than

than trusted; it is not so with God, for according to our knowledge of him, so there will be a proportionable trusting in him: Psal. 9. 10. *They that know thy name will put their trust in thee.* No knowledge, no faith; and according to the measure of our knowledg, so will the measure of our faith be. Thus, you see a necessity of knowledg, in point of *Justification*

2. As to Sanctification.

Secondly, In point of *Sanctification*, which may be gathered from that of the *Apostle*, 1 Joh. 2. 3, 4. *Hereby we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.* Where there is a fatherly knowledge, there will be obedience; for this knowledge of an Object so amiable, will ingender love, and that love will be the fulfilling of the Law.

3. As to Salvation.

Thirdly, It is necessary in point of *Salvation*. Not to insist long upon these things, Hence it is, that all these three things, namely, the *state of salvation*, the *ministry of the Gospel*, and the *knowledge of Christ*, come under one and the same notion in Scripture, under the notion and name of *Eternall life*. The ever lasting fire of Happiness, that is called *Eternal life*, Matth. 25. ult. *They shall go away into everlasting punishment, but the righteous into life eternall.* The *Ministry of the Gospel*, that is called *Eternall life*; Act. 13. 46. *It was necessary (saith Paul to Barnabas there) that the word should first be spoken to you; but seeing you put it from you, and judge your selves unworthy of everlasting life, we turn to the Gentiles.* They that reject the Ministry of the Gospel, are said to account themselves unworthy of everlasting life. Thirdly, the *knowledge of Christ* is called so, Joh. 17. 3. *This is life eternall, to know thee the onely true God, and Christ Jesus whom thou hast sent.* What is the reason of this? Because these make way for the other; the Ministry of the Gospel, that maketh way for the knowledge of Christ; the knowledge of Christ maketh way for the state of Blisse and Glory. Therefore all cometh under the notion of *Eternall life*.

Christ in the world, not known by the world.

We come to a second thing. Notwithstanding *Christ's being in the world, and the world being made by him, the inhabitants of the world knew him not.*

Secondly, This lets us see, by way of *Information*, the *unthankfulness* of the world, the *patience of Christ*, the *happinesse of Christians*. First,

First, See the *unthankfulness* of the world. If one should build an house for a man, then furnish it, and afterwards put the poor man, that was harbourlesse before, into it, and put a stock into his hands to trade withall, and keep his house in repair for him, and require no other Rent, but some small acknowledgment: Would not all the world cry shame of this man, if he should not be thankfull? It is our case: God hath made a world for man, and furnished it before he brought man into it; Jesus Christ, he hath been in the world ever since the Creation, upholding all things by the word of his power. And yet such is the *unthankfulness* of men, that they know not Christ: *He was in the world, the world was made by him, and the world knew him not*, therefore did not acknowledge him as their Creator and Preserver. Such is the madness of men, that they are over-apt to bestow divine honour upon those it belongeth not to, and to deny it to Christ, to whom it appertaineth. When Paul and Barnabas had cured the Creeple, Act. 14. 11. they had much ado to stave off the people from making gods of them; Now when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, *The gods are come down to us in the likeness of men.* And they called Barnabas, Jupiter; and Paul, Mercurius. The Priests of Jupiter offered sacrifice to them. Christ doth a great deal more than this cometh to, and yet men own him not. *Do ye thus requite the Lord, (as Moses said) O foolish people and unwise?*

1. Of the world's unthankfulness.

Secondly, It helpeth to clear God, and to magnifie the patience of Christ. He made the world, the world knowes him not; and yet he letteth the world stand for all this. He hath let the world continue almost six thousand years, notwithstanding all this ingratitude of the world. We may well, upon this occasion, call to mind that which the Prophet Hosea recordeth, Hos. 11. 8, 9. *How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together. I will not execute the fierceness of mine anger, I will not return to destroy Ephraim. For I am God, and not man, the holy*

2. Of the patience of Christ.

Exod. 17. 2.

One in the midst of thee, and I will not enter into the City. For I am God, and not man. Here is a great evidence, that Christ is God, and not man; otherwise, the world had been made as *Adamah* and *Zobaim*, long ere this. Suppose *Moses* himself, (the meekest man upon earth) to be indowed with that power, that Christ had in his hands from the beginning of the world; and suppose him to have hated sin, as Christ doth: It would have been impossible, even for *Moses*, to have held his hands. He that cryed out at the Rock, *Ye rebels, shall I bring water out of this Rock to you?* would certainly have cryed out, *Ye rebels, I will send down fire upon you from heaven, to consume you.* What an high provocation is this, when Christ hath done so much, to have all slighted? Men take it ill, when there is any competency of worth in them, to be neglected. Not to speak of the worth of Christ as *Redeemer*, look to his works of *Creation*; see what glorious Attributes shine in them; do but compare them with the works of men: If a workman doth many things, surely they are not great; for one great thing will take up a great deal of time: If he produceth a great piece, he doth not make many such; if many and great, commonly they are but great *Torrasses*, things of no worth, or, both botchingly and bunglingly done. Now here, in the work of *Creation*, is both *Mercy* and *Greatnesse*; here is *Comeliness* and *Usefulness* kissing each other: And yet all this slighted by the sons of men, and that for so many years together; and yet the earth standeth. Oh! the Patience of God, notwithstanding all this provocation.

3. See the
happinesse of
Christians.

Thirdly, Ye may see the happiness of Christians. Though the world knoweth not God, there is a certain sort of Men in the world that do: 1 Tim. 3. 16. *God manifested in the Flesh, justified of the Spirit, seen of Angels, preached to the Gentiles, believed on in the world.* Believed on in the world! This is the great priviledge of us Christians. The poor *Gentiles* knew there was a God, and might come to the knowledge of some of his Attributes; but when their consciences flew in their faces, they were then at a great stand: They had learned that God was, and was mercifull, and that he would pardon sin; but they had not the knowledge of a *Mediator*,

Mediator, nor how to make a friend to God. This God hath made known to them, that live under the means of grace, and hold the Ministry of the Gospel. He hath let them see what wayes they have, to make to God. The Lord Jesus Christ hath held forth the wayes of Truth, and Life. *No man goeth to the Father, but by Him.* Therefore, if that *Philosopher*, of whom we read, thought he had so much cause to blesse God, that had made him not a *Barbarian*, but a *Grecian*, and amongst *Grecians*, an *Athenian*; amongst *Athenians*, a *Philosopher*. Certainly, we have cause to magnifie the grace of God, that we are bo'n not *Pagans*, but *Christians*, in regard of an outward Covenant; and not *Papists*, but *Protestants*, and amongst *Protestants*, *Englishmen*. Because this Island of ours, hath by the grace of God been the *Goshen*, wherein this light of the Gospel hath shined, more than in any Kingdome of *Christendome*. I have done with that verse, and proceed to the Eleventh, which concerneth the Jewes especially.

Truth and
life by Jesus
Christ.

Verf. 11. *He came to his owne, and his owne received him not.*

The Jewes re-
fuse to receive
Christ.

He came, two wayes. There are many sorts of Christ's coming, which will be needlesse to repeat to you. *He came*.

First, *In his Ordinances.*

Secondly, *In the Flesh.*

First, Christ is said to come amongst a people, whom He blesseth with his Ordinances, according to that, Exodus 20. 24. *In all places where I record my Name, I will come to thee, and blesse thee.* The Gospel never cometh to a place, but Christ cometh with it.

1. Christ com-
eth to a people
in his Ordi-
nances.

Secondly, He came in the flesh. *This is a faithfull saying, and worthy of all men to be received*, saith Paul, 1 Tim. 1. 15. *That Jesus Christ came into the World to save sinners.* Thus he came, He came to his owne, *us to idua*, the word is, and may be rendred thus. *He came to his owne home.* So the word is rendred, Acts 21. 6. *When we had taken leave of one another, we took ship, and they returned home.*

2. Christ came
in the flesh.

home again, *ἐς τὴν ἰδίαν*. The same word in the Text. He came to his owne home, Though the earth be the Lords, and the fulnesse thereof; yet the Land of *Judea*, was *Christ's home* in a speciall manner, He dwelt there, in a more remarkable way. As it is said, *Psal. 76. 1, 2. In Judah is God known, his Name is great in Israell, in Salem also is his Tabernacle, and his dwelling place in Sion; where Christ's home was.* And accordingly it is said, *Isai. 31. ult. He shall passe over to his strong hold for fear, and his Princes shall be afraid of the Ensigne, saith the Lord, whose fire is in Sion, and his furnace in Jerusalem.* It is a Metaphor taken from them that keep fire in their dwelling houses. It is a signe that the house standeth not empty, where fire is kept; Now saith he, *The Lords furnace is in Jerusalem, He dwelleth there.* Therefore he is said to come to his owne, when He came to them, He came to his own, that is, the *Jewes*, who are said to be his owne in a speciall manner, *Psal. 33. 12. Blessed is the Nation, whose God is the Lord, and the people, whom He hath chosen for his owne Inheritance.* Here it is spoken of the Nation of the *Jewes*. *And his owne received him not.* That is, believed not in him. So the word is interpreted in the very next verse, *To as many as received him*, that is, believed in his name. *Received him not*, that is, believed not in his name; so as here, that which we are to observe, is briefly this. Though Christ came to his owne, he was not received, no, not by them.

Not to receive Christ, is not to believe in Him.

1. How in his Ordinances.

First, He came to them, in his Ordinances; They had the Ministry of the word. *He hath not dealt so with every Nation, Psal. 147. ult. Neither have the Heaithen knowledge of his wayes, but he sheweth his word to Jacob, and his statutes, and judgements to Israell.* Christ came in his word. The Scripture is but the shell, Christ is the kernell; The Scripture is the Cabinet, Christ is the Jewell. *Scriptura sunt fasciae, in quibus involutus est puer Jesus.* This the *Prince of Antwerpe* was wont to say. The Scriptures are the swadling Cloaths, in which Christ is wrapt. So Christ came in the word, in a great many personall types, that did fore-signifie him. He came in *Melchisedeck*. He himselfe being

Gen. 14. 18.

being the true King of Righteousnesse, the King of peace; He came in *Joshua*, he being the true *Leader* of men into the heavenly Canaan. He came in *Isaac*, he being the true Son of Laughter; The cause of his peoples joy, bearing his owne Crosse, as *Isaac* bore the Wood. So in all other personall Types, He came in the Sacrifices under the Law, they all signified Him. Therefore they offered the Morning, and Evening Sacrifice. The Evening sacrifice was offered at the same hour, in which Christ was after nailed to the Crosse. And he did so purposely to make it appear, that He came to fulfill all those Sacrifices. He came in the Sacrament, the Lamb slain. The passe-over was a Type of Christ. *Christ our passe-over, was sacrificed for us.* Manna, was a Type of him. And so the water in the Rock, that was Christ. So he came in his Ordinances to the Jewes, but they did not receive him. Let two *Prophets* answer that, *Isa. 8. 12. I have written to him, speaking of Ephraim, the great things of my Law, but they were counted as a strange thing;* Christ came in the Word, and they looked at the word, as if it concerned not them, they accompted it as a strange thing: this for the Law. And for the Gospel, whereof *Isaiah* was a *Preacher* in that age, the most *Evangelicall* of all the *Prophets*, see what he saith, *Isa. 53. 1. Who hath believed our report, and to whom is the arm of the Lord revealed?* Here is Christ, comes to his owne in his Ordinances, and not received; the report of him, not believed; his Law accompted, a strange thing.

Secondly, *Christ in the flesh, The word was made flesh, and dwelt amongst us;* He conversed in the land of *Judea*, This was an act of speciall favour. For one to receive a man into his house, is a favour: What was it for Christ to become *man himselfe*, to assume the *Manhood* into one and the same Person, into the *Godhead*? yet this he did. He came to his owne, did they receive him? Search the Scriptures, some kind of reception there was, when He was born. But what? Here is a *King* born, where is his *Palace*? The stable for beasts, is his Court. His Chamber of presence, a *Manger*. Before He dined, He is forced to flye to *Egypt* in his Mothers armes; and at his return, what entertainment

Joshua 4. 19.

Gen. 18. 12.

Gen. 22. 6.

2. How in the flesh.

Matth. 2. 21.

Luk. 2. 7.

Matth. 2. 14.

Mar. 5. 17. entertainment finde h he? The Gadarenes prefer their swine
 & 15. 13. before him; the Jews cry out, *Crucifie him, crucifie him: Not h m, but Barabbas*: Which is excellently set forth in
 Luk. 20. 9. that Parable of the Master of the Vineyard, wherein Christ
 telleth us, How the Master of the Vineyard, after other Mes-
 sengers sent, sendeth his own Son; *And the husbandmen said, This is the heir, let us slay him.* This was the entertain-
 ment Christ found, when he came to his own. This, for the
 Explication of it.

1. Christ not
 received, nor
 Antichrist a-
 voided.

Gen. 49. 10.

Luk. 2. 25.

Antichrist's
 hypocritikall
 delusion.

In the first place, it hinteth us to a considerable Paral-
 lel between Christ and Antichrist, in regard of their En-
 tertainment: Christ came, and was to be received; Anti-
 christ was to come, and to be shunned. The Scripture had
 foretold, that Christ should come, when the Scepter should
 depart from Judah. Therefore, about that time, they began
 to look for the Consolation of Israel, as Simeon and the rest
 did. 2 Thess. 2. 7. *When that which withholds is taken
 out of the way, then the man of perdition shall be revealed.*
 Accordingly, Christ came at his time, and Antichrist came
 at his time; and yet neither was Christ received, nor Anti-
 christ shunned, as he should have been: and all upon a false
 surmise. They looked not at Christ at that time, but as a
 temporall Monarch, therefore they received him not, be-
 cause he came in a mean condition. Antichrist came in his
 time: up-starts the Pope, when the Emperour went down.
 But they looked for Antichrist as a Tyrant, that should with
 fire and sword over-run the world; but he came in sheep's
 cloathing, as a Lamb; therefore they shunn'd him not, up-
 on this mistake onely. As some godly Jews, when Christ
 came, gave him entertainment as the Messias; so when
 Antichrist came, some believers were stirred up to cry
 out, that the Pope was Antichrist, and so to write against
 him from his first rise. After Antichrist had been in the world
 a while, people began to smell him out, and discover him;
 and whole Churches fell from him, as many of these We-
 stern Churches have done. So, a time is comming, that
 Christ shall be discovered to the Jews, and they shall mourn
 over him. Thus the Parallel, you see, runneth throughout.
 That, by the way.

Secondly,

Secondly, We may here see our own Pictures, in the Jews carriage towards Christ: *As face in water answereth face, so the face of man to man, saith Solomon.* Just such are we to Christ as they were. He is come to us, and we have not received him; he comes in his Ordinances, and we receive him not. We cry shame of the Jews, and we our selves are as bad. We have our *Gadarenes*, that prefer their swine before Christ, their base swinish lusts before our Saviour. We have them that cry out, *Not Christ, but Barabbas*; not Christ, but the world. Never let men, that walk in waies of disobedience, pretend their receiving of him. They say, perhaps, What would you have? We are baptized in the waies of Christ, and come to the Lord's Table, and hear the Word Preached. But what do we more than many of the Jews did, who are said, not to have received him? They flockt after Christ, but it was to see his Miracles; whole troops flockt after Christ, and yet they received him not: Why? Because they obeyed him not, nor believed in him. It is not all our formalities and profession, that will make us to passe as receivers of Christ, if we do not obey his Gospel. If a Sovereign Prince shall send his Agent or Ambassador into some part of his own dominions, he will expect, that this Agent of his should have a fair acception: It will not be enough for the people to suffer him to land, to provide a fair house, and to make good entertainment for him, and give him respect; no, they are not said to receive such an Agent from the King, unless they obey the commandments that he bringeth them from his Sovereign. So, we are not said to receive Jesus Christ, unless we yield obedience to him. As a man taketh adultery a great deal worse in his wife than in his kinswoman, than in his daughter, because she is married to him, and because he is nearer to her. The Churches that professe Christ, they are the Spouse of Christ; and for a Spouse to play the harlot is far worse, than for them that are at a greater distance from him. *If Israel sin, yet let not Judah transgresse.* If Spain and France commit Idolatry, and sin, yet let not England play the harlot. Let us not act the parts of the Jews with Christ.

2. We may see our own carriage to Christ, by the deportment of the Jews.

The Church's near relation to Christ.

There is a word of Comfort also here, to such as are rejected

jected by their own for Christ's sake; that is an usuall case; it is that which Christ foretold, *Matth. 10. 35, 36. I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law, and a man's foes shall be they of his own house.* Here is a division made by Christ's coming. Whence it commeth to passe, that those of his own household, many times, do not receive him, after he hath received Christ. It is the case of many a poor soul to be frowned upon, and to meet with hard usage, because of his going after the Lord Jesus Christ in his Ordinances. Here is comfort, It is that which befell Christ, His own received him not. Therefore if thy own reject thee, it is no such wonder. It is said of our Saviours friends, and near kinsfolk, *Joh. 11. 5. Neither did his brethren believe on him.* They were those of his nearest kinsmen; *Mary's sister's sons, James and John,* they were believers indeed; but the rest of his kindred, many of them, even his very brethren, believed not in him. Nay, so far were they from believing in him, that, as we read it, they were mightily mistaken about him; *When his friends heard of it, they went out to lay hold on him, for they said he was besides himself.* The words well bear another interpretation; but, according to this, his very friends had a conceit, that Christ was mad, as many now adaies. Saith the unbelieving husband, I think my wife is mad; and saith the unbelieving wife, I think my husband is besides himself, when he goeth after the waies of God. Let us be content to lose our selves, to be conformed to Christ. As *Bernard* said, *Risu ludentes, & joco, &c.* Those that spend their time in laughing and jollity, they cannot accompany the tears of Christ. They that affect the high places; cannot be accompanied with the humility of Christ, for his humility comforteth the lowly. And he being not received of his own, comforteth those which are comfortlesse for Christ's sake.

I have done now with this Verse. The next commeth in by way of an Answer to an Objection, thus: If the world knew him not, and his own received him not, then Christ came in vain. No, saith the Evangelist, there were some that
received

received him, and to purpose too; for they became the sons of God by receiving of him.

Verf. 12. *But as many as received him, to them gave he power to become the sons of God, even to them that believed on his Name.*

Three things you have in this Verse.

First, the *Benefit, Power to become the sons of God.*

Secondly, the *Benefactor, The Lord Jesus Christ; He giveth them this power.*

Thirdly, *The Persons gratified, they upon whom this benefit was bestowed, As many as received him:*

Who are described two waies.

By their *Believing*, in the end of this Verse;

And by their *Birth*, in the next:

By their *Believing*, *Even to them that believe on his Name.*

And then by their *New birth, Which are born, not of blood, nor of flesh, nor of the will of man, but of God.*

First, For the *Benefit*, ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ. 1. The benefit of being the sons of God. The *Papists* catch at this, and from hence they would gladly infer *Free-will*, which they contend so much for, as the great *Diana*, both of *Papists* and *Arminians*; *He gave them power to become the sons of God.* And therefore, say they, they have power to become or not become, to receive Christ or not receive him. If they will receive him, they have power to become the sons of God. But this I shall have occasion to include in the next Verse, *Born, not of the will of the flesh*; for the Text shall shew you, it will not serve their turn.

First, If the Holy Ghost had meant to lay a foundation here for *Free-will*, he would not have said, *He gave them power to become*, but, to make themselves the sons of God; not, *Potestatem fieri*; but, *facere filios*. 1. Free-will cashiered.

Secondly, There is no necessity of translating the word ἐξουσία, by this English word *Power*; for it rather signifieth, 2. What is meant here by *Power*. as the Margents of your great Bibles have it, *Right, or Priviledge*;

Priviledge; or, as the Geneva hath it, The Prerogative.

What is this to the Point, of the Power against *Free-will*? Read it so, and the colour for their pretence is taken off; and so the word ἐξουσία often signifies *Right* and *Priviledge*, as in that, 1 Cor. 9. 5, 6. οὐκ ἐχόμεν ἐξουσίαν, *Have we not power to eat, and to drink, and to lead about a sister a wife as well as other Apostles? and have not we power to forbear working (that is, right and priviledge) as well as the rest?*

3. Power and Priviledge signify one and the same thing.

Thirdly, Suppose we should read it, *Power to become the sons of God*, as our Translation hath it; yet this *Power* will imply no more, than the word *Priviledge* doth. As if a man should say, That the Pope had a speciall eye to those Bishops, that wrought for him in the Councell of Trent, and gave them all power to become *Cardinals*; that is, he gave them this *priviledge* to be so. What is this to *Free-will*?

4. This Power is given to Believers, not to them in the state of Nature.

Lastly, read it *Power*, and suppose it to imply some liberty of will; yet it serveth not their turn neither: For the power here spoken of is a power received by those, that formerly believed in Christ. What is this then to the power of of them, that are yet in the state of nature? *To as many as believed in him, to them gave he power.* It is not *Free-will*, if not set free by Christ. But, to avoid all ambiguity, we shall take it for a *Right*, or *Priviledge*, or *Prerogative*, which indeed is the better reading. And so I ground this Observation from hence, *That for the sons of men to become the sons of God is a very high priviledge. To as many as received him, to them gave he this priviledge, this right, this prerogative, to become the sons of God.* When God would set forth his favour towards David to the heighth, in that goodwill which he would bear to his son Solomon; mark, 2 Sam. 7. 14. *I will be his father, and he shall be my son*; he could not promise him a greater *prerogative* than this. When Saul would encourage some of his Army, to undertake the Duell with great Goliath, that defied the Host of the living God; What is the motive? *I will give him my daughter to wife, and he shall be the King's son in law.* When God will encourage men to fight it out against the world, and to separate from the sins thereof, he useth this motive, *I will* make

Observ.

make them sons, and daughters, if they do so, and so. He holdeth that forth as the great prerogative, 2 Co. 6. 17, 18. *Come out from amongst them, and sepeate your selves, saith the Lord, touch no impure thing, then will I receive you, and I will be unto you instead of a Father, and ye shall be to me instead of sons, and daughters, saith the Lord, that is Almighty.* This will appear to be a very high prerogative, If we consider, first, The estate from which we are raised to become sons; secondly, The state to which we are raised, by becoming sons.

First, this Sonship will appear to be a great priviledge, if we consider, from what estate we are raised, That we may become sons; from a state of bondage, and death, misery, and slavery, from being sons of perdition, Children of wrath, as the Apostle calleth it, Ephes. 2, 3. *We are by nature the children of wrath, even as others.* For God to take children of wrath, and make them children of love; Heirs of perdition, and make them heirs of Heaven, what a rise is here? It was a great matter for *Pharoah's* daughter to cast an eye upon poor *Moses*, when he lay in the Bull-rushes, ready to be drowned in the water, and to adopt him for her owne son; The Scripture speaketh of it, as a great priviledge, and therefore raiseth the commendations of *Moses*. *By faith, Moses refused to be called the son of Pharoah's daughter;* yet this Adoption of hers, would not have made him heir to the Kingdome. Here is an higher priviledge: men are taken, not out of the water, but out of Hell-fire, that is our portion by nature, and deputed to be heirs to the King of Heaven, and so as that they are made heirs to a Crown of Glory; for all deputed children are heirs of the Kingdome, Math. 13. 28. *The good seed are the children of the Kingdome.* If sons, then heirs, heirs of God, joynt-heirs with Christ, Rom. 8. 2. It will appear to be a high priviledge, if ye consider the estate to which we are raised, by being sons. It is a wealthy, and honourable, and free, and sweet, and safe estate; All this raiseth the price of it in our esteem.

1. The high priviledge of being the sons of God.

Hebr. 11. 24.

First, It is a wealthy state, God doth not adopt us to a poor Inheritance, but to a rich, as the Apostle speaks, Ephes. 1. 18. *Our estate by Christ is a wealthy estate.*

1. 18. *That you may know what is the hope of his Calling, and what the riches of the glory of his Inheritance in the Saints*; Here is riches in this Inheritance. So, many times, riches, when there is no honour. Ignoble spirits scrape a great deal of Wealth together, in which they place their happiness: but here is not onely wealth, but Glory to, and the Glory of a Kingdome. There is not such an honourable incorporation in the World, as this, to have God the Father, for his Father, and Jesus Christ for his Head and Governour, and all the Saints for his Members; a body politique, that hath the eternall spirit of God, for the soul of it. The society of Saints, is an honorable Society. Here is both wealth, and honour, which may sometimes be, where there is no liberty. It is but *Splendida servitus*, a glittering slavery for men to be rich, and honourable, and yet in slavery.
2. Here is honour.
3. Here is liberty. But here ye read of, *a glorious liberty of the Sons of God*, not onely riches, and honour, but a glorious liberty, Joh. 8. 31. *If the Son hath made us free, we shall then be free indeed*, from the service of sin, and bondage of Satan; free from Temporall afflictions, and free from the danger of eternall wrath. There may riches, and honour, and freedom, meet in some one person; who yet cannot have content, nor doth he live a Comfortable life for all that. Therefore, this in the fourth place is a Sweet state, as well as wealthy, and honourable, and free. There lieth a great deal of sweetness in the name of a Father; when the soul can say, howsoever things go in the World, I can look up to Heaven, and say, *doubtlesse, Thou art our Father*: there is so much sweetness to be found in this Relation, as to take away the bitterness of all other dispensations, and providences, though in other respects very averse. Our Chronicles tell us of King *Edward* the first, when he was in forraigne parts, newes was brought him at once both of the death of his father, and of his son. The King was exceedingly struck into sadness at the relation, but especially at the death of his father. For, saith he, I may have more sons, but never another father. We may have more friends, and more estates, if we lose our friends, or estates: but we can have no more fathers; if we once lose our God, we shall never

ver have such a Father as he; lose him once, and all is gone. *Am not I,* (said Elikanah to Hannah) *better to thee, then ten sons?* Well may God say to us, *Am not I better to you then ten thousand sons, and ten thousand times ten thousand estates?* All sweetnesse concentrers in this Relation, *God is our Father, we are his Children.*

But there may be a great deal of wealth, and honour, and freedom, and sweetnesse, and yet no safety may attend this condition. This is a safe estate: that is the commendations of it. This honour, and riches, and freedom, and sweetnesse, they shall all continue. *The servant he abideth not in the house for ever, but the son abideth ever,* saith our Saviour, Joh. 8. 35. *Therefore fear not little flock,* saith Christ, *It is your fathers pleasure to give you the Kingdome.* Nothing shall intervene, so as to hinder a son from the Inheritance. It is his Fathers good pleasure, and his will shall stand, to give them a Kingdome in the issue. So it is clear, that this is an high priviledge.

What use shall we make of it?

First, examine whether we be thus preferred, yea, or no. It is that, which almost every one in the visible Church pretenderth to be, a son, and daughter of God. It is therefore, worth the while to try, whether the Lord Jesus Christ hath made us partakers of this priviledge. It is a use both for the assurance of the Saints, and for the discarding of Hypocrites, that are but pretenders to it. They favour even those men, of whom Christ saith, *You are of your father the Devil.* They pretend sonship to God, Joh. 8. 41. *We, say they, be not born of fornication, we have one Father, even God.* And yet Christ saith to them, *ye are of your father, the Devil.* We are of God, say they: ye are of your father the Devil, saith Christ. One way to try this, and the onely one that I will name, is by the spirit of adoption. *If we be sons, then God hath sent forth into our hearts the spirit of adoption, by which we cry Abba, Father.* This ye have expressely laid down in so many words, Gal. 4. 6. *Because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba father.* Wheresoever there is sonship, there will be crying, *Abba Father.* Cry-

ing

Use. I.

Examine our selves whether we be sons or not.

Formality and
Prophaneness
reproved.

ing implyeth fervency of spirit; as, *Why cryest thou to me?* faith God to Moses, when he was in a great strait at the Red-sea. Because both the profane persons, and formall professors, will put on for a shate; before we can break the childrens bread, we must discard them from the comforts of this. If crying, Father, and if praying, argue my sonship, then I am a son, faith the profane person; for I say my prayers ever and anon. Alas, what is this to the purpose? Thy praying is but craving, yea, thy praying is but howling in God's esteem, Isa. 7. 14. *They have not cried to me with their hearts, when they howled upon their beds.* How irksom is the howling of dogs to the ears of men? such is that, which profane persons call Praying, in the ears of God. The truth is, their praying is but a driving of contradictions, because their life, all the while, giveth their tongue the lie. *Our Father* (faith the profane person) *which art in heaven*; and in the mean while, he serveth his father the devill which is in hell. *Hallowed be thy Name*; so say his lips, but in the mean time, he dishonoureth God in swearing, and lying, and whoring, and drinking, and prophaneness. *Thy kingdom come*; and in the mean while, he opposeth the Kingdom of Christ in his heart, and in the lives of his Saints, and doth what he can to hinder the coming of it. *Thy will be done in earth as it is in heaven*; and in the mean while, he doth the will of Satan, that will which the damned do in hell. *Give us this day our daily bread*; seemingly acknowledging, that he receiveth all, even his outward mercies, from God; and in the mean while, perhaps, sacrificeth to his own net, commending his own skill for the estate he hath gotten. *Forgive us our trespasses, as we forgive them that trespass against us*; and in the mean while, he goeth on in malice and envy, sinning to his very hour of death, as it were. *Lead us not into temptation*; in the mean while, he tempteth the devill to tempt him. He cryeth, *Deliver us from evil*, and delivereth himself up to evil while he saith so. He layeth the reins upon the neck of his lusts, that run away with him into all mischief. Call you this praying? I but, faith the formall professor, I pray, and that frequently; not in distress onely, but, haply, keep a constant course

courfe of prayer. Surely I muſt go for a child of God.

That we be not deceived, let us conſider, It is one thing to draw nigh with the heart, and another thing to draw nigh with the lips. You know the complaint of *Iſaiah*, compare two places together, *Iſa. 1. 15. When ye ſpread forth your hands, I will hide mine eyes from you; and when you make many prayers I will not hear you.* And yet he complaineth of them by *Iſaiah, Iſa. 4.* They make many prayers, and yet none heareth that prayer: Why? Becauſe, *Iſa. 29. 13. This people draw near to me with their mouths, but remove their hearts far from me.* Therefore they pray, and their prayers are no prayers, becauſe their hearts are not in them. I will not deny, but many a formall profeſſor may have attained to the gift of prayer, but that which I make an argument of Sonſhip, was a ſpirit of prayer, the ſpirit of adoption, by which we cry, *Abba Father.* What that is, ye may ſee, *Zach. 10. 12. I will pour out upon Jeruſalem the ſpirit of grace and ſupplication.* How worketh that? *They ſhall look upon me whom they have pierced, and mourn for me, as one mourneth for his onely ſon.* Whereſoever the ſpirit of prayer is, there will be a looking up to Jeſus Chriſt in all our devotions. The ſpirit of Adoption, that commeth from the Son, guideth to the Son, and taketh us along with him in all our addreſſes to God. They that would have their voices to reſound, will make choice of Rocky places, which ſend forth the beſt Eccho. This Rock, the Lord Jeſus Chriſt is he, that maketh our prayers to return with a bleſſing into our own boſoms. You ſhall have many men that go to devotion, and leave Chriſt behind them; What a poor devotion is here? The ſpirit of prayer is alwaies accompanied with Evangelicall humility, with a mourning that floweth from our looking to Chriſt. I know, there is a great deal of legall ſorrow in formall profeſſors. Men may go blubbering to hell, without true repentance. But here is a mourning, that floweth from a looking up to Chriſt. Where there is a ſpirit of Adoption, men will ſpeak from feeling, which floweth from the apprehenſion of Chriſt, and the certainty of God's grace in him. Now, this ſpirit of Adoption argueth Sonſhip.

Spiritual
Prayer looks
up to Chriſt.

But

Object.

But then cometh in the poor weak Believer, and saith, I am undone. The other plead for themselves without a cause, and he pleadeth as much against himself without a cause. I cannot find such enlargement in prayer: Surely the Spirit of Adoption is not in me; if it were, I should cry *Abba Father* with more importunity.

Answ.

A Believer
hath two
Spokesmen to
stand for him.

The Spirit,
and

the Blood of
Christ.

All Believers are not alike gifted, there may be a gift of prayer, where there is not a spirit of prayer; and a spirit of prayer, where there are but poor gifts. Haply, thou canst onely chatter with *Hizekiah* like a Crane and Swallow; yet consider, whilst thou canst not speak, there are two Spokesmen for thee, the consideration whereof, may render thee confident of success, even in thy devotions, how weak soever they be. The lisping and stammerings of a child, God liketh better, then all the Oratory in the world. The Spirit of God is in thee, and the Blood of Christ is for thee. *We know not what to pray for as we ought, but the Spirit maketh intercession in us.* And God knoweth the meaning of the Spirit, and heareth the least whispers of his own Spirit, in the soul of a poor Believer. And then, *The Blood of Christ, that speaketh better things than the blood of Abel.* As Christ saith of himself, it may be said of this Blood, *Father, I know thou hearest me alwaies.* But I pass now from matter of Triall, and

Use 2.
To exhort to
Duties.

1. To Obedi-
ence.

I come now to matter of Exhortation. All Dignity, ye know, calleth for Duty. Such as are partakers of this Privilege of being the children of God, they are obliged to certain Duties that flow from hence.

First, *Obedience*. The sons of *Jonadab*, they were obedient to the commandment of their father, *Jer. 35.* *I set before the sons of the family of the Rechabites, pots full of wine, and cups; and I said unto them, Drink wine. But they said, We must drink no wine; for Jonadab, the son of Rechab, our father, hath forbid us, saying, Drink no wine, you nor your sons for ever. Neither build houses, nor sow seed, nor plant ye vineyards; but dwell in tents all your daies, that ye may live all your daies upon the face of the earth, where ye are inhabitants. So we have hearkned to the voyce of Jonadab, the son of Rechab, our father, in all that he commanded us.*

So

So we drank no wine all our daies, we, nor our wives, nor our sons, nor our daughters. When God hath said, Drink not of the world's cup, taste not of the world's dainties, lest you surfeit on them; it becommeth an obedint child to say, My Father hath commanded me, I dare not drink, when he is tempted to the enjoyment of any unlawfull pleasures.

Mal. 3. 17. Ye read there of a son that serveth. Indeed, the best service God hath done him, is by his sons; all other services are little worth in comparison. *I will spare him, as a man spareth his own son that serveth him.* The son goeth naturally and ingenuously about his father's work; he doth it kindly, much more kindly than a servant will, that doth it onely for his wages. Therefore of old, they were wont to set their children to the work. The chief work lay in husbandry. We read of *Rachel's* keeping her father's sheep, and so of *Jacob* keeping his father in law's sheep. Would we approve our selves children of God, we must do the works of God. Our Saviour beateth off the *Pharisees* from their plea, upon this ground; *We are the children of Abraham*, say they. *If ye were*, saith Christ, *then would you do the works of Abraham. Abraham believed in me.* No man can ever approve himself the child of God, that doth not abound in the work of the Lord.

Gen 29. 6.

The second Lesson is for Imitation, *Ephes. 5. 1.* *Be ye followers of God, as dear children.* It is naturall to children to imitate their parents; look what the father doth, the child is apt to learn the same. If we be dear children, we must be followers of God, and walk in love, as Christ hath loved us. *Blessed are the mercifull, they shall be called the children of God.* Why? Because that maketh it appear, they follow God. And so, *Be ye holy*, saith *Peter*; *1 Per. 1. 15, 16.* *As he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, Be ye holy, for I am holy.*

2. For Imitation.

Thirdly, We should learn from hence this Lesson, that is, of Dependency. Children hang upon their parents, so should we upon God, if we will carry our selves as becommeth sons. This Argument Christ useth, *Matth. 6. 22.* *Take no thought, saying, What shall we eat, and drink, and be clothed*

3. Learn Dependency upon God.

cloathed with, for your heavenly Father knoweth you have need of all these things. Leave the care of all these to your Father. If ye were Orphans, and had no father; or if your father were not willing, or not able to supply your wants, then ye might be carefull; but seeing you have an heavenly Father, that knoweth all these things, cast all your care upon him, for He careth for you. Doth not he tell us, That he that provideth not for his owne family, is the worst of Infidells? Ye are of Gods family, therefore be sure, He will provide for you, if ye trust Him.

4. It teacheth us to be patient.

Fourthly, It teacheth us a lesson of Patience, Hebr. 12. *Forget not the exhortation which speaketh to you, as Children. My son despise not thou the Chastisements of the Lord; For whom the Lord loveth, He chastiseth. Faint not under the correction of a Father, and, because it is from a Father that will lay on no more, no longer, than the Child standeth in need of it. Herein, that of our Saviour should be often in our thoughts, Joh. 18. 11. The Cup which my Father hath given me, shall I not drink it? Why, every affliction that befalleth me, is a Cup out of my Fathers hand, and from Him I should take it, and drink it, because it is mixed by Him, who will be sure to put no poyson into his Children's Cup.*

5. It teacheth us reverence.

Fifthly, It should teach us a lesson of reverence, *If I be a Father, Mat. 1. 6. A son honoreth his father, and a servant his master; If then I be a father, where is mine honour?* The children that will be playing the waggis happily together; if the father come into their presence, he husheth all the noise; and the respect they bear him, taketh them off from their vanity. The Reverence we owe to God, should take us off from all unseemly Carriages. It was a report made of *Luther*, by one that lived much with him, and observed his devotion; *Tanta reverentia cum Deo, & Tanta fiducia cum Patre.* He goeth to God, saith he, with so much reverence, as a man that cometh to a Lord above him; but with so much confidence, as a man that goeth to a Father,

6. It teacheth us to sepearate from the iniquity of the World.

Lastly, It should teach us a lesson of sepearation from the folly, and iniquity of the World; This ye have in that place,

place, 2 Cor. 6. and the two last verses. *Come out from amongst them, and be ye separated, and touch no unclean thing, and I will be a father to you.* God expecteth a great deal of holinesse in his Children, that they should not run into the like excesse of Riot, with the men of the World. We should all be separatists in this sense, namely, from the pollutions of the world; we should not behave our selves unbeseeming the sons and daughters of God. It was an excellent advice given by a *Philosopher* to a young *Prince* under his Tuition, and Care. The Prince was to go a-road into a place, where he knew he should meet with some naughty Company; he desired his Tutor, to teach him how he should govern, and behave himselfe. He giveth him this rule. *Memento, te filium esse Regis*; Remember, Thou art a King's son: when thou comest there, do nothing but what becometh the son of a King. Could we alwayes carry this *Memento* along with us, how pure would our Conversations be? Thou art a son and daughter of God, be sure to do nothing unbeseeming this relation, and thou wilt do well enough. Is this thy son's Coat, say they to *acob*, when they brought it home imbrew'd with blood? When we see a mans Carriage defiled with lust, and scurrility, and bitternesse, is this the Coat of a Son? is it the badge of an heir of Heaven, and Child of God? He that will do nothing unworthy of this relation, must be sure to walk unspotted of the World. Thus, I have run over the Observations, that flow from the first particular of the Text, namely, *The benefit; The power, or privilege, or prerogative to become the sons of God.*

Secondly, The next thing is, The *Benefactor*, that is *Christ*. He gave them power to become the sons of God. Sons of God, in a speciall way, not onely sons by *Creation*, so all men are, Mal. 2. 10. *Have we not all one Father? Hath not one God created us?* Nor onely sons by *profession*; so all the members of the visible Church are, Gen. 6. 2. *The Sons of God saw the daughters of men.* Nor onely sons by *Deputation*; So all Magistrates are, according to that, Psal. 82. 6. *I have said ye are Gods, and all of you sons of the most High.* But sons of God by *adoption*. That which

2. Christ our Benefactor giveth power to become sons.

the Apostle telleth us of, Gal. 4. 5. *That we might receive the Adoption of sons.*

Of which there are two sorts ;

A naturall Adoption.

and

A personall Adoption.

Naturall adoption, properly of the Jewes.

A naturall adoption. That belonged properly to the Jewes, who were in that respect called the first-born sons of God, *Exod. 4. 22.* Thou shalt say to Pharoah, *Thus saith the Lord. Israell is my son, my first-born.* Therefore the Adoption is said to belong to Israell, *Rom. 9. 4.* *Who are Israelites, to whom pertained the Adoption, namely this naturall Adoption.*

Personall adoption properly is to believers.

Secondly, There is a *personall adoption*, that of which I told you, out of *Gal. 4. 6.* *As many as received Him, gave He the priviledge to become the sons of God.* Here is the benefit, and the Benefactor. He gave it, it is the gift of Christ, He made us adopted Sons.

3. The persons upon whom God the Father bestoweth Christ.

Oberv.

Thirdly, The Persons on whom the Father doth bestow the gift of Christ, being described by their faith. I shall wrap up all in this one Observation, which will take in all the remainder of the verse; namely that, *It is given to all such, as truly receive Christ by faith, to become the sons of God, by adoption.* For the explication whereof, four things are to be demonstrated.

First, That Christ should be received. *To as many as received Him.*

Secondly, That to the true receiving of Christ, there must be a speciall concurrence of Faith, *Even to them that believe in his Name,* saith the Text.

Thirdly, That all such as do receive Christ by faith, are adopted ones. *To them gave He power to become the sons of God, as many as received Him.*

Fourthly, That this sonship is a free gift. *He hath given them power to become the sons of God.*

These all lie clearly in the words: when I have explained them, I shall come to apply them.

1. Christ should be received, and how.

First, Jesus Christ should be received, *Col. 2. 6.* *As ye have therefore received Christ Jesus the Lord, so walk ye in*

in him. Walk in him, but receive him first. Therefore it is, that Christ is compared to such things in Scripture, as do import a receiving of him, conveying of him to mens souls. He is called the *Bread of life*, Joh. 6. 35. If bread be not eaten, it nourisheth not; if Christ be not received, he saveth not. We are said to put him on as a garment, *As many as have received Christ, have put on Christ*. A garment must be taken and applied to the body, or it cannot warm it, to fence it from the weather. He is said to *come with healing under his wings*, Mal. 4. 2. Christ bringeth medicines with him, salves for sores, medicines for diseases. But the salve must be applied to the sore, else the salve healeth not; and the medicine to the disease, else it cureth not. Christ is the husband of our souls, *Thy Maker is thy husband*. By marriage, there must be a mutuall receiving of each other, else it is no marriage. All these expressions imply the receiving of Christ; and not to receive him, is the greatest folly and madness in the world. As, Who would not think that man besides himself, that, having a violent disease upon him, when the best medicine in the world shall be offered him, and which will infallibly cure him, shall refuse to take it? That is our case. We are all sick, sick to death; and the Lord Christ is offered to us in the Gospell? Is it not madness to refuse him? If a poor woman, that were deep in debt, should have a Serjeant come upon her, and arrest her, and be dragging of her to prison; and, at the same time, should have a good match offered to her, a rich husband, that will pay all her debts; Were not she an unwise woman, if she would not take him for her husband? It is our case: We are all deep in God's debt, ready to be dragged to the prison of hell, there to lie and die, and rot for ever. Now the Lord Jesus offereth to take us, and to be married to us: And for us to refuse him, who will pay all our debts, and advance us to an high and glorious condition; Is it not madness? And yet there is no greater, and more common and frequent sin in the world, than this. The not receiving Christ, it is the great damning sin. It is this that argueth the prophaneesse of man's heart, as *Esa* is called prophane; Why? Because he sold his birth-right for a mess of pottage; the brand of

To refuse
Christ offered,
is the
great damning
sin.

prophane-

prophanes is fastned upon him in this respect. So, prophanes is in the hearts of all the ungodly, they sell their birth-right for some messe or other of the devill's portage, for pleasures or profits. They let Christ go, *Not him, but Barabbas*; not Christ, but credit; not Christ, but wealth and estate. Therefore still the Lord hath occasion to complain of men, that they would not receive him: *Ye would not come to me, that ye might have life, and sonship.* This is laid for the first ground, Jesus Christ should be received. If he be not, it proceedeth from the folly of men.

2. A speciall
Concurrence
to the recei-
ving of Christ.

Secondly, To the true receiving of Christ, there must be a speciall Concurrence of Faith. *As many as received him.* Who are they? Believers, *That believed in his Name.* In his Name. Name, in the Scripture, is often put for Person, as, Rev. 3. 4. *Thou hast a few names in Sardis, which have not defiled their garments;* that is, a few men and women, a few persons. The Receivers of Christ are said to believe in his name, because the direct object of their faith is the Person of Christ, for this or that purpose. That Christ died for all, or for me, or for the elect onely, It is not the believing of any of these Propositions, that saveth; but in Christ. The Person of Christ, his Name is the object of faith. *Believed in his Name,* ἐν τῷ ὀνόματι. It is a known distinction amongst Divines, that of *Credere Deum*, *Credere Deo*, & *Credere in Deum*. It is one thing to believe that there is a God, that is, *Credere Deum*; so the devills believe, and tremble. And another thing, *Credere Deo*, to believe God, that is, what God saith, to be true. But that which saveth is, *Credere in Deum*, to believe in God. That is, *Cedere credendo in Deum*; By believing to passe into God, and cleave to him, and close with him. So the same may be said of Christ, It is one thing, *credere Christum*, to believe that Christ is; and another thing, *credere Christo*, to believe what Christ hath said in the word of truth; but another thing, *credere in Christum*, to believe in Christ. Joh. 14. 10, 11, 12. ye shall find all these, *Believest thou not that I am in the Father, and the Father in me?* Here is *credere Christum*, to believe that Christ is, and what he is; that he is in the Father, and the Father in him. Vers. 11. *Believe me, that I am in the Father, and the*

the Father in me. That is, *credere Christo*, because he hath said it. *Verf. 12. Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also.* Here is *credere in Christum*, that is the faith in the Text, that is required to the true receiving of Christ, --- *believed in his Name.* Believing on him, that is, relying upon him. Faith lyeth in recumbency, therefore faith, the act of faith, is often expressed in Scripture by acts of relying, and staying ourselves upon God; *2 Chron. 16. 7. 8. because thou hast relied on the King of Assyria, and not on the Lord thy God; therefore is the hoste of the King of Assyria escaped from thy hands. Were not the Ethiopians and the Lubims a great host, with very many chariots and horsemen? Yet, because thou didst rely on the Lord, he delivered them into thy hands.* Here is believing exprest by relying on the Lord. That in case of a temporall deliverance, faith exerciseth the same kind of act, as, towards God, in spiritualls: *Isa. 10. 20. It shall come to passe in that day, that the remnant of Israel, and such as have escaped of the house of Jacob, shall no more again stay upon him that smote them, but shall stay upon the Lord, the holy one of Israel, in truth.* Here is believing in his Name, relying upon, and staying on Christ. And God hath been pleased to make faith the instrument of receiving Christ, for two reasons, intimated by the Apostle, *Rom. 4. 16. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed.*

First, Faith is chosen out from all other graces, to be the instrument of receiving Christ, to Justification, and to Salvation, that it might be of grace, that the free grace of God might more appear in this way of dispensation. If God should have chosen Love, or Zeal, or Hope, or any other Grace; this would carry some shew of worth and merit in it, and bring something to God with it: Whereas Faith is an emptying Grace, bringeth nothing but an empty hand, that God might fill it. And therefore it is of faith, that it might be so much the more of grace; because faith is a meer naked Receiver. In point of Sanctification, faith is a purger and worker; but in point of Justification, it is a meer receiver: And that magnifieth the grace of God so much the more, that it might be of grace.

Secondly,

1. Faith the Instrument of receiving Christ, both to justify and to save.

2. Salvation
dependeth up-
on Faith, that
the Promise
might be sure.

Secondly, That the Promise might be sure. Should God have hanged our Salvation upon any other Condition than of faith, Believers could never have attained that assurance, which they may now arrive at, by the help of the Spirit of grace: Why? Because God requireth nothing of us now, but the taking of Christ, as to point of Justification. Should the Condition have been our *Obedience*, as under the first Covenant of works, *Do this, and live*; Though God had created with us upon very low terms, Never be drunk in thy life, and thou shalt be saved; Forbear adultery and murder, and thou shalt be saved; the Promise would not have been sure, no man durst have trusted himself, no, not in this thing. We know how *David*, and other servants of God, have been seduced and fallen. But take and receive Christ, and he will be thy Saviour; here is the way for assurance. As, put case you come to a beggar, and say, Do such a piece of service for me, and thou shalt have such a reward; there ye put him upon a greater difficulty, than to give him so much money. So God dealeth with us. Believe, and thou shalt be saved; Receive, and thou shalt be saved.

3. By Faith
we are adop-
ted to Christ.

Thirdly, All that truly receive Christ by faith, are adopted ones; *To as many as received him, gave he power to become the sons of God*: Not by *Creation* onely, as all men are; nor by *Profession* onely, as all the Members of the visible Church are; nor by *Deputation* onely, as all Magistrates are, *I have said, Ye are gods, and the sons of the most high*: But by *Adoption*, that ye might receive the adoption of sons. All that receive Christ are thus adopted: For which ye have a clear place, Gal. 2. 26, 27, 28, 29. *For ye are all the sons of God in Christ Jesus. For all ye that are baptized into Christ, have put on Christ. There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christs, then are ye Abraham's seed, and heirs by promise.* It is said by the Apostle, Rom. 9. speaking of the Jews, that *to them belonged the adoption*, speaking there of a *Nationall* adoption, that belonged to the Jews, the onely peculiar Nation of the world, that God had then pickt out, to glorifie himself among. But hereupon the Jews were apt to conceive,

conceive, that none had right to be the sons and daughters of God, but those of their Nation. What was true of Nationall adoption, they used to apply it to Personall; and called themselves the children of God, because they had *Abraham* to their father. Now, saith the *holy Ghost* here, *All*, without any difference, that have received Christ, they are sons, as well as the sons of *Abraham* by a naturall generation, because they are all of *Abraham's* faith, and so come to be heirs of *Abraham's* seed. He telleth them here, *There is neither Jew nor Greek*. A believing Greek is as true a child of *Abraham*, yea, of God, as a believing Jew; and much more than an unbelieving Jew, that braggeth so much of being *Abraham's* seed. *There is neither Jew nor Greek, nor bond nor free*. Christ findeth men in a state of bondage, and leaveth them so, haply, in worldly respects, but he maketh them free in respect of God: *If the Son maketh you free, then are ye free indeed*. *There is neither male nor female*. In some Common-wealths, Females are excluded from the chief Dignity, as by the *Salique Law* in France, no Woman can inherit a Crown. In all Common-wealths, they are secluded from many Offices, which are proper onely to men. But when you come to speak of the Dignity of Adoption, Females come in as well as Males. Every Believer is a partaker of this high privilege, of being the child of God. That is the importance of this word in the Text, *oot*. *As many as received him, All, and every one that receiveth him, become the sons of God*.

Fourthly, The Adoption of sons is a free gift: *As many as received him, to them it is given to become the sons of God*; *ἐδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι*, He gave them power to become. It's an Ingredient into the very essence of Adoption, *It must be free*. So the civill Law defineth Adoption, *Gratuita est assumptio, non habentis jus*; It is a free Assumption of a person, that hath no right to an Inheritance, to the partaking of that Inheritance. As, what right had *Moses*, a poor Hebrew child, that was thrown out in an Ark of Bulrushes, ready to perish; what right had he to that Estate that belonged to *Pharaoh's* daughter, till she adopted him, and gave him that? So *Mordechai* adopted *Hester*.

4. It is the free gift of God, that we are adopted sons.

Y

There

Three things go to make up a *Gratuit Adoption*. There are three things that go to make up a *Gratuit Adoption*, and you shall find them all in this *Divine Adoption*.

1. An Inheritance.

First, There must be an Inheritance, which the party is adopted to; It is a vain thing to adopt one to nothing. To take one, and leave him to the wide World, when he hath done. Adoption supposeth an inheritance. That is here, even the Kingdom of Glory, *an Inheritance with the Saints in light*. Hence it is, that, that blessednesse, which the Saints shall enjoy in the state of Glory, is called by the Apostle, *The adoption*, because it is that, which we are adopted to. And so I understand that phrase, *Rom. 8. 23.* where Adoption is taken in that sense, waiting for the Adoption; *We which have the first fruits of the spirit, we our selves groane within our selves, waiting for the Adoption*. That is, for that glory, we are adopted to, for that Inheritance, which God hath promised us. Otherwise, men which receive the first fruits of the spirit, they receive Adoption in this sense. But here is a further thing, which they have not yet, but wait for, which is called *Adoption*, even the Consummation of all their hopes, the Inheritance in glory.

2. It must be of a party, that hath no right to the Inheritance.

Secondly, As in every adoption there must be some Inheritance; so adoption must be of a party, that hath no right to that Inheritance. A man is not said to adopt his owne son, because nature giveth him a right to his father's estate. But if he adopteth, it is a stranger. *Moses* was a stranger to *Pharaohs* daughter. *Hester*, though she were akin to *Mordecai*, yet was not his naturall daughter, and therefore was adopted by him. We are all by nature strangers, and a great deal worse, enemies to God, as well as strangers, we have no right, no shew of right to the Inheritance, *for we all have sinned, and come short of the glory of God, Rom. 3. 23.*

3. It must be of a person that hath no right.

Thirdly, It must be *Gratuita Assumptio*. A free assumption of a person that hath no right, and the having no right, sheweth it to be free. And that we are sure, is to be found in this Divine Inheritance. It is an act of God's free grace, nothing moved him but his owne free love. God loveth,

verth, because he loveth; and hath mercy on whom, he will have mercy. See this proceeding from free grace, Ephes. 1. 5, 6. *Having predestinated us to the adoption of Children, by Jesus Christ to himselfe, according to the good pleasure of his will.* Here is the good pleasure of God's will, the onely ground of our adoption. Thus I have run through the four things, which I undertook for the explication of this point.

Come we now to apply it.

Vse.

First, let us all learn from hence to extoll, and magnifie, and adore the goodnesse and bountie of our Lord Jesus Christ; in giving the poor sons of men, so great, so excellent a gift as this of adoption is. *To them that receive Him, to them gave He power, dignity, priviledge, prerogative, to become the sons of God.* You see it is a free gift. Look to all the progresse of salvation, from first to last, and you shall find free grace running through every passage of salvation, even as blood runs through every vein in the body of a man. Christ himselfe is the great gift of God, and all other things are the gift of Christ; God together with him, giveth us all things else. Have we any newnesse of heart in us? It is He that giveth it. He taketh away the heart of stone, and giveth an heart of flesh. Have we Ministers after Gods owne heart? It is God that giveth them. Have they any increase? It is God that giveth the increase. Have we any thing to suffer, or to do? *To you it is given to believe, and to suffer.* To the first, This great priviledge of Adoption. What but free, and undeserved love could have moved Christ, to bestow such a favour upon us? He himselfe was the onely begotten Son of God, and might have contented himselfe with this dignity for ever, and yet He is pleased to become *the first begotten of many Brethren.* The naturall Son of God made way for the poor sons of men, that they might receive the adoption of sons. It is a greater favour then any *Adam* had, to thank God for, this, that we receive from Christ; *Adam* was rather in the condition of a servant, then of a Son. He lived under the Covenant of works; *Do this, and live.* And therefore it was, that *Adam* was in a possibility of falling from his happy Condition, as

1. Learn to glorifie God, for so great a gift, as adoption is.

ye know he did, and of being turned out of the House, *The servant abideth not in the house for ever, but the son abideth for ever*, Joh. 8. 35. If ye will say, he was a son, as indeed he was, it was but a son by Creation. He bore the Image of God, had the divine stamp upon him, but here is a further sonship by adoption. There is a myſticall union of believers to Chriſt, as their head; which *Adam* had not. But if ye will diſtinctly ſee the height, and excellency of this priviledge, that ſo we might know, what we have to blaſſe, and magnifie Chriſt for, ſo much the clearer; Let us compare this *Divine adoption* with *Civill adoptions*, which are in uſe amongſt the ſons of men. And ſee how farre this Excellency reacheth, in four or five particulars.

1. In civill adoption, there is ſome need on the Adopter's part.

First, in Civill adoption, there is alwayes ſome need on the Adopter's part. No man will go, and take a ſtranger's ſon, and adopt him, unleſſe he want a ſon of his own; or unleſſe his owne ſon be ſo unworthy, as he thinketh him not fit to be truſted with an eſtate. But it is ſeldome done, but in caſe of *Orphan*, where there wanteth Children. The law ſaith, That adoption is, *Actus legis, naturam ſequens, &c. A legall act, Imitating nature, Invented for the comfort of them, that have no Children of their owne.* But now look to this ſpirituall adoption, and ye ſhall find God had no need, he had a ſon of his owne. The Son of his boſome, the Son of his love, the Son of his delights, in whom he did take pleaſure from all Eternity, and might have taken pleaſure to all Eternity; though there had been no ſuch Creature as Man, made in the World. And yet He was pleaſed to adopt the ſons of men, not becauſe He wanted a ſon, but becauſe we wanted a Father. And therefore, in this reſpect, we have great cauſe to ſay as the Apoſtle doth, *Behold, what manner of Love, the Father hath ſhewed us, that we ſhould be called the ſons of God?* 1. Joh.

2. On the adopted his part, there is expected ſome worth.

Secondly; there is commonly on the Adopted his part, ſome worth. As there is ſome need on the part of the Adopter, ſo ſome worth in the Adopted. When men make their choice, either they have regard to ſome excellency, or ſome relation, or ſomething that is a motive to their affections,

fections, to pitch upon such a child, rather than another, to adopt for an heir. When *Pharaoh's* daughter adopted *Moses*, it is said, *Moses* his beauty moved her; the Text giveth you that hint, *Act. 7. 20. Moses was exceeding fair. When he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.* The very beauty of the Child had an operation upon the Lady's heart. So *Mordechai* adopted *Hester*: What was the reason? First, she was near akin to him; then, very beautifull, *Hest. 2. 7. He brought up Haddassah (which is Hester) his uncle's daughter, for she had neither father nor mother; and the maid was fair and beautifull, whom Mordechai, when her father and mother were dead, took for his own daughter.* So, here is something in the Adopted, that moveth the Adopter: But what is in us to move God? unlesse we speak of moving him to indignation. Beauty we have none, for we are defiled all over with sin, over-spread with a leprosie; all our faculties are in sin, and all sin is in our faculties; our very Righteousnesse is as a menstruous cloath, What then are our Abominations? Our Civilities and Formalities are but as dung, as the *Ap. stle* accounts of all for *Christ*: If they are but as dung, What then are our oaths, and lies, and prophane-rings of the Lord's day? The truth is, we have nothing lovely in us, and yet behold, we are called the sons of God: What love is here?

Thirdly, The adopting father may leave an Estate, but he cannot convey a disposition to him, whom he adopteth, to inable to manage it aright; therefore is there often mistakes: they think they pitch well, and it proveth ill. Such as are adopted, they come leightly by their estates, and they set leightly by them. But herein lyeth a further and higher excellency of this divine Adoption, God, together with an Inheritance, conveyeth a Disposition, that rendreth one fit for the managing of such an estate. Ye have an expression that soundeth that way, *Col. 1. 12. Giving thanks to the Father, which hath made us meet to be partakers of the inheritance of the Saints in light.* He doth not onely give us an inheritance, but maketh us meet to be partakers of that inheritance. Our adopting Father stampeth his own Image upon

3. The Adopter cannot convey a Disposition, to inable to manage the Estate rightly.

upon every adopted son. He maketh every believer *Pari-
zare*, to imitate his Father which is in heaven, which the
other cannot do.

4. The Adop-
ted cannot en-
joy the Adop-
ter and the
Inheritance
both at once.

Fourthly, In Civill Adoption, the Adopted son cannot
enjoy his father and the inheritance both at once; till the
adopting father be dead, what is left him by the Adoptor
doth not come into his hands. But now, herein lyeth another
excellency of this Spirituall Adoption, Every believer may
at once enjoy both the Inheritance and the Father, because
he that adopteth him liveth for ever; yea, because his Fa-
ther is his Inheritance. So the truth standeth. He that adop-
teth us to an Inheritance, Himself is that Inheritance which he
adopteth us to; for we are adopted to the fruition of our
God. Psal. 16. 5. *The Lord is the portion of mine inhe-
ritance.* So that here is Father and Inheritance joyned both
together, because the Father is the Inheritance.

5. They are
poor petty
things that we
are here adop-
ted to.

Lastly, In Civill Adoption, it is but some petty Inheri-
tances which men are adopted to, by their adopting fathers,
some poor things; it may be, a Farm, or Lordship, or Man-
nor; What if it be a Kingdom? It is, in comparison, but a
poor thing, to that Inheritance which Christ hath adopted
us to, which we shall find described to the life, 1 Pet. 1. 4.
*To an inheritance incorruptible, undefiled, that fadeth not
away, reserved in heaven for you.* Here are the super-excel-
lent properties of that Inheritance, the consideration of
which, will exceedingly inhaunce this priviledge of Adop-
tion.

1. An incor-
ruptible Inhe-
ritance.

First, It is *ἀλειτουργία ἀφθάρτος*, an *incorruptible inhe-
ritance*. Whatsoever Inheritances we have here below, they
are liable to corruption. If a man's estate lie in Mony, that
may rust, or the thieves may break through and steal it; If in
Cattle, they may die; if in Houses, they may be burnt; if
in Lands, an enemy may invade them. But here is an Inhe-
ritance that cannot be corrupted, because it lyeth in God.
For the Father is our Inheritance, and the immortall God is
not lyable to any corruption.

2. An Inheri-
tance unde-
filed.

Secondly, It is *ἀλειτουργία ἀπλάντος*, an *Inheritance un-
defiled*. There are few inheritances here below, but some de-
filement sticketh to them; they are either ill got, or ill
kept.

kept. An Inheritance may be got by oppression; or, if not so, yet there may be defilement in the keeping of it. He that commeth to inherit it may behave himself oppressively. If, when riches encrease, the heart commeth to be set upon them, there will be defilement with the inheritance. But here is an Inheritance undefiled. *No unclean thing shall enter into heaven*, nor so much as a Serpent, to tempt in that Paradise that is above. *Mahomet* telleth his followers of a defiled inheritance, wherein there shall be a great deal of filthiness: But Christ hath provided another kind of Inheritance for his, which is without sin, *undefiled*.

Thirdly, It is *κληρονομία ἀφθάρτου*, an Inheritance that *fadeth not away*; a Metaphor taken from flowers: The beauty of a flower, and the sweetnesse of it, is quickly gone, withereth in a moment, and fit for nothing then but to be cast away. So it is with all other temporall Inheritances, they lose their glory after a while; they cease to minister that content, which a man hoped to have found in them, which may be had at the first possessing of them; yea, all the glory of the world is like the flower of the field, that fadeth away. But herein lyeth the excellency of this Inheritance, *it fadeth not away*. It is a flower that never withereth, their joyes are alwaies flourishing: a continuall spring of flourishing consolations, ariseth from the enjoyment of God, and every day sweeter and sweeter.

Fourthly, It is *κληρονομία τετηρημένη*, an inheritance reserved. We cannot say so of temporall inheritances, they may be gone. A trick at Law may put a man out of his estate, he may be wrangled out of it by some device or other, an enemy may come and spoile him of it, he can have no assurance. Though men purchase houses and lands, for themselves and their heirs for ever; alas, how soon are some men dead and gone? and, it may be, the next generation knoweth no such houses or lands, nor no such men. But here is an inheritance reserved: All the Devills in hell shall never wrangle a man out of This Possession reserved.

Lastly, It is *κληρονομία ἐν οὐρανοῖς*, an inheritance reserved in heaven; which is still a farther addition. Whatsoever is in Heaven, is excellent. Many fading things are on earth.

3. An Inheritance that fadeth not away

4. An Inheritance reserved

5. An Inheritance reserved in Heaven.

earth. The least thing in heaven is above the best things in the world. And it is a consideration that addeth much to the sweetnesse of the Inheritance, to consider where it lyeth; As, Who would not rather desire to have a small competency of land in *England*, amongst his own friends, where he was born, than to have much in the *Indies*, amongst strangers. It is an Inheritance reserved in heaven, which is our Country, the Believer's home; *Every man is born from above, ἄνωθεν*; his kindred live in Heaven, his Father is there, and his Mother there. We are strangers upon earth, therefore our inheritance is in heaven, which is much more worth than our inheritance below. So excellent is this Inheritance. Therefore how great is this love of Christ, in giving us this priviledge, *to become the sons of God?*

How to know,
whether we be
the sons of
God.

Secondly, Let us learn from hence to judge of our estates, how things stand between God and us, whether we be sons and daughters, yea or no; nothing concerneth us more. Therefore time spent in this scrutiny will be profitable. Our Sonship is evidenced two waies.

By way of *Testimony*,
and

By way of *Inference*.

1. By the wit-
nesse of the
Spirit.

First, By way of *Testimony*. So we come to know our selves to be sons and daughters, by the witnesse of the Spirit, which ye read of, Rom. 8. 16. *The Spirit it self beareth witnesse to our spirits, that we are the children of God*. This Spirit it is, that keepeth the Records of Heaven. The holy Ghost is conscious to all the secrets of God, knoweth what names are written in the book of life; therefore he is able to make them known to us. None but the *Son of God* can Redeem, and none but the *Spirit of God* can Assure, so as to make your Evidences clear, and infallible, and above all doubt and fear. But this doth not now lie so clear in my way.

2. By way of
Inference.

Secondly, It is therefore evidenced by way of *Inference*, Vers. 8, 9. Our Sonship dependeth upon our receiving Christ. It may be inferred from hence, *As many as received him, to them gave he power to become the sons of God*. Therefore every son of God hath received him; and every

every one that hath received him ; may know himself to be the Son of God. This I shall insist upon , hoping you will excuse me , though I be a little large in it. To help you in your search , I shall endeavour to shew, what it is to receive *Jesus Christ* aright , because your sonship hangeth upon the having, or not having, *Jesus Christ*.

Give me leave therefore to tell you ,

First, *What it Supposeth.*

Secondly, *What it Includeth.*

Thirdly, *What it Produceth.* That by laying all together , ye may come to some estimate of your own condition.

First, It Supposeth certain Acts of the Understanding.

Secondly, It Includeth certain Acts of the Will.

Thirdly, It produceth certain Effects, to bear witness to the truth of the former Acts.

First, Receiving Christ supposeth certain Acts, of men's understanding their Graces. *Father, sanctifie them through thy truth , thy Word is truth.* I say, certain acts of the understanding ; namely, certain due apprehensions concerning diverse particulars I shall name to you , which, in an ordinary course , we come to have the knowledge of , before we come to receive Christ. I speak not, what the work of God hath in the souls of Infants , when he conveyeth Christ to them ; but in an ordinary course , when men and women come to years, there are certain precedent apprehensions of the understanding.

1. To receive Christ, supposeth certain Acts of the Understanding.

First, Concerning the Person and Office of Jesus Christ. No man receiveth he knoweth not what. We receive not Christ till we desire him, *Ignoti nulla cupido* ; and we desire him not, till we know him. The soul first cometh, by the Spirit of Christ , to have some apprehensions wrought concerning the Person of Christ ; to know him as *God-Man* , *the Word made flesh*. The Man-God , onely Suffering as Man , Satisfying as God. There lyeth much in this , in the right apprehension of Christ's Person, which is the object of our faith, as it justifieth. As they say of marriage-contracts, If there be a mistake of the person, the Contract is not valid ; as, if by some way of deceit, when the Contract com-

1. The Person and Office of Christ is to be understood.

eth to be made up, another woman be brought in the habit and room of that party, to whom the man intendeth to contract himselfe, here is an error of person. As it was with *Laban*, that gave, to *Jacob*, *Leah* under colour of *Rachell*, and that made void the marriage. How can a soul be married to Christ, and mistake the person? and not know what Christ is, nor acknowledge his Godhead? Here is an error of the person. Christ is another kind of person, than they take him for. As there must be knowledge of the person of Christ, so of his office too.

We must know him as the great Priest, our sacrifice. No other sacrifice would have served our turn, and none could have offered that sacrifice but himselfe. *The Eternall spirit offered himselfe without spot to God.*

The Priest sacrificing,
and

The Priest interceding.

These are the two great parts of his Priestly office.

And so know him as our Prophet, guiding us by the Word. *This is my beloved Son, hear him*, guiding us by his spirit, *We shall be all taught of God*. And as King, ruling us, and subduing our Enemies under his feet.

2. It supposeth due apprehensions about the nature and danger of sin.

Sin defined.

Secondly, It supposeth due apprehensions about the nature, and danger of sin. For till men have some consideration about this, they do not use to look out for a *Saviour*. Therefore the first thing the spirit of God doth, when he cometh to convert, is to convince, *He shall convince the World of sin, because they believed not on me*. To let men see sin, as for its nature extremely odious. That there are two great evils in it, *Aversion from God, and Conversion to the Creature*, Jer. 2. 12. *Ye have committed two great evils; by forsaking Me, the fountain of living waters, and hewing to your selves Cisterns, yea broken Cisterns, that will hold no water.*

And for the danger of it; It is such as exposeth men to eternall death. And till this be seen, there will be no looking out for Remedy; *where Justice is, wages must be paid*. Now God is just, therefore sin is dangerous.

3. It supposeth due apprehensions about the necessity of a Saviour.

Thirdly, It supposeth due apprehensions about the necessity

cessity of a Saviour, which followeth upon the sight of sin, *Acts 16. 30.* The convinced Gaoler cryed out, *Sirs, what shall I do to be saved?* Till men come to be sensible of their spirituall drought, they never look out for the waters of life. It is not every cut-finger that causeth a man to send to the *Chirurgion*; nor every head-ache, that maketh him to go to the *Physitian*: but when he is wounded, when he is sick to death, then send for the *Chirurgion*, for the *Physitian*; when sin lieth heavy upon the soul, then they make out for Christ. Those that scoffed at *Noah*, all the while he was building the Ark, when the Deluge was come indeed, when they saw no other shift; then they cried out, *A World for an Ark.* When we are ready to be turned over the *Ladder*, pardon then, is pardon indeed.

Fourthly, It supposeth some due apprehensions about the utter impossibility of obtaining salvation by any thing, or by any person, but by *Christ* alone. That which *Peter* taught, *Acts 4. 12.* *Neither is there salvation in any other, for there is no other Name under Heaven, given amongst men, by which we must be saved.* If there were another way open for salvation, then there were no such necessity of receiving Christ; but seeing this is not onely a way, but the onely way of Gods appointment: seeing, as *Naomi* once said to her daughters in Law, when they would needs follow her. Why, saith she, *Ruth. 1. 11.* *Have I any more sons in my Womb, that they may be your Husbands?* So, Hath God any more sons in the Womb of his Eternall decree, but *Christ* alone, that they may be *Mediators* for us; Seeing there is no Saviour, but He, therefore there is an utter impossibility of obtaining salvation by any other person, or thing besides. When the soul cometh to see this, it maketh way for the receiving of *Christ*. As for all the Creatures, *David* saith, *No man can by any means redeem the soul of his brother from death, he must let that alone for ever.* There is no man, or means, or ordinances, but all say of salvation, as *Job* bringeth them in, speaking of wisdom, *Job 28. 13, 14, 15.* *Where shall wisdom be found? where is the place of understanding? Men know not the price thereof, nor is it found in the Land of the living. The deep* 4. It supposeth, no salvation by any thing or person but by Christ.

saith, It is not in me ; and the sea saith, It is not with me ; It cannot be got for Gold, neither shall Silver be weighed for the price thereof. So may I say of Salvation, Who knoweth the price thereof? where shall salvation be found? where is the place of happinesse? The Law saith, It is not in me. Duties say, It is not in us. Ordinances say, We cannot give it. Why? It must come only from Jesus Christ. Therefore the spirit of God usually letteth souls see an utter impossibility of salvation, by any other, than by Christ.

5. It supposeth pardon in and through Christ.

Fifthly, It supposeth after all this, a due apprehension of a probability of obtaining pardon, and grace, in and through Christ. And this setteth the soul a moving towards him, and is an inducement, as to the humble soul, Lament.

3. 29. To lay its mouth in the dust ; if so be, there may be hope. As to those Mourners in Joel, Joel. 2. 14. Who knoweth, if God will return, and repent, and leave a blessing behind him? Here is indeavour arising from probability.

So the Ninevites in the prophesie of *Jonah*, *Jonah 3. 9. Who can tell if God will turn, and repent of his fierce wrath, that we perish not? Faith putteth it to the venture, and putteth it selfe upon the free grace of God in Christ for mercy ; as having a probability, founded upon these four grounds of obtaining pardon.*

Four grounds of probability to obtain pardon.

1. The abundant goodness of God.

First, *Upon the abundant goodnesse of God, of which you read, Psal. 130. 7. Let Israel hope in the Lord: Why? for with the Lord is mercy, and with him is plenteous redemption. There is abundant mercy, and plenteous redemption with God, therefore Israel may hope. This appeareth to be the mercy of an Infinite God, therefore he can pardon, and take away the sins of a finite Creature ; here is one ground.*

2. The powerfull Mediation of Jesus Christ.

Secondly, Probability of successe : It is founded upon the powerfull Mediation of Jesus Christ, *Hebr. 7. 25. He is able to save to the uttermost, those that come to God by Him, seeing he ever liveth, to make Intercession for them. His blood like a mighty Ocean, is able to overflow, as it were, the mighty Rocks, as well as the lowest Sand. The Sun of Righteousnesse is able to scatter the thickest Clouds, as well as the slenderest mists.*

Thirdly,

Thirdly, *Upon the free and gracious breathings of the Holy Ghost, Joh. 3. 8. The wind bloweth where it listeth, thou hearest the sound thereof, and knowest not whence it cometh, nor whither it goeth.* So it is with the Spirit. It hath breathed in others, and may breathe in thee, when it pleaseth him. And therefore the soul resolveth hopefully to wait on God, till the Spirit shall be pleased to breathe upon him; and to that end, it seeketh him in all the means, wherein he is wont to breathe; because the soul knoweth, it is just that the Spirit of God should not breathe in any, if he be not sought in all. If they neglect some one means, the influence of Grace may be with-held. If any one of the Pipes be cut, the water cometh not home to the Cistern. And God is wont to convey grace to us, by so many Ordinances, as by so many Pipes; if one Ordinance be neglected, it is just with God to withdraw his grace. If a soul will hear, but not pray; if he neglecteth any one Ordinance, God may refuse to breathe. Therefore the soul groundeth probability upon the free breathings of the Spirit.

3. The free breathings of the holy Ghost.

Fourthly, *Upon the example of many that have been converted before.* It seeth the example of the perishing of a multitude of sinners, in the story of the *Ninivites*; and of a multitude of sins, in the story of *Mary Magdalen*; and knoweth the story of mercy, *Such were some of you; but ye are washed, and cleansed, and sanctified, by the Lord Jesus Christ, in the Spirit of God.* These are the apprehensions which our Saviour Christ supposeth. All these, more or lesse, in an ordinary course, taken with limitation.

4. Upon the example of many converted before.

Secondly, *There are certain acts of the Will, which the receiving of grace includeth, which are specially these two:* First, a present chusing of *Christ*, upon Conjugall terms. Secondly, a trusting on him for ever after.

2. It supposeth severall Acts of the Will.

First, *Receiving of Christ includeth in it a present chusing of Christ for our Husband, upon Conjugall terms.* I take that *Metaphor*, as most easie to expresse it by, because he is received under many notions, and under this amongst others. As a Wife receiveth the Man in marriage, so the Soul receiveth Christ. It is a Choice, and present Choice, and a present Choice upon Conjugall terms. This

1. Receiving Christ, includeth our chusing him for our Husband.

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is an act of the *Will*; Chusing belongeth to the *Will*. When the *Will* is enabled by the *Spirit* of *Chr. st*, to choose him for his *All in all*, and to make a present choice of him; they are tearms, not of the Future, but of the Present Tense, that make a Marriage. It is not, I promise to make thee my Wife in time to come, that maketh a Contract; but, I do take thee to my Wife, this is to make a Marriage. It is not to take Christ when I am rich, or older; but it must be a present chusing of him, that maketh the Match: And it must be upon honourable tearms, such as a woman taketh the husband upon, so as to forsake father and mother, and cleave to the husband. Christ did so for us, and we must do so for Christ. Christ forsook his Father, in some sense, and came and emptied himself; forsook Heaven, and came down to us. *The Word was made flesh, and dwelt amongst us*, that so he might be wedded to his Church upon earth. There is something like that, we have to do for Christ; the Soul must forsake all for Christ. As it is said of the Spouse, Psal. 45. 10. *Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. So shall the King desire thy beauty.* There must be a forsaking of our former lusts, and former waies, and former carelesnesse; a leaving of all to cleave to Christ. That you may understand it better, allude to that of Hof. 14. 3. *Asshur shall not save us, we will not ride upon horses, neither will we say any more to the works of our hands, Ye are our gods. For in thee the fatherlesse findeth mercy. Ephraim shall say, What have I to do any more with Idolls?* So, when the Soul cometh to close with Jesus Christ, The Law shall not save us, we will not rest upon our own *Duties*, our services shall not be our *Saviours*, the means of grace shall not be our *Mediators*: What have we to do any more with *Idolls*? and the lusts of our former ignorance, and intemperancy, and wantonnesse, &c? Here a choosing of Christ supposeth a separation from all things else, and a cleaving to him: *Being joyned to the Lord, we are one spirit*, as the Apostle's phrase is; cleaving to him, so as to be subject to him, that is, on conjugall tearms, on which Christ is to be received. Ephes. 4. 24. *Therefore as*
the

the Church is subject to Christ, so let the wives be to their own husbands in every thing. We should choose his Yoke as well as his Crown; his Spirit to guide us, as well as his Blood to redeem us; to be subject to him, as well as to be protected by him. This is the first thing included in the receiving of Christ, namely, a present choosing of Christ upon Conjugall terms.

Secondly, Trust in him for ever after, as our God; so saith the Text, *πιστευεν ας το ονομα αυτου, to trust, that is, Continue to believe in his name*; because every one that hath received him, continueth to believe, continueth to trust, and to rely upon him, and stay himself upon his God, and to lean upon his Beloved, as the phrase is in the *Canticles*. As a woman that hath got an husband, hath one to trust to for provision, and direction, and protection. If *David's* wives be taken away, he will rescue them; if *Abasuerus* his wife be in danger of *Haman's* plots, her husband will relieve her. The Soul, before marriage to Christ, was liable to all old debts, the Law had a saying to her, the Devill had a plea against her; but now she is married, all is laid upon Christ. No action lies against the wife. Now the soul hath an husband, and accordingly she trusts in Christ, and sendeth the Devill to *Christ her Husband* for an answer. Thus you see what it Supposeth and Includeth.

2. To trust in him for ever after, as our God.

Thirdly, See what it Produceth, namely, Certain Effects, that bear witness to the truth of the former Acts, to make it appear, there were true Apprehensions in the Understanding, and true Acts in the Will; and they are diverse.

3. It supposeth certain Effects, to witness the truth of the former Acts.

First, The true receiving of Christ, wheresoever it is, it produceth a *Prizing Love*, in the first place. It is impossible, but that the soul which hath received Christ, indeed, should prize him and love him, because of the beauty and excellency in him, 1 Joh. 4. 16. compared with vers. 19. *We have known and believed the love that God hath given to us.* Then followeth, *We love him, because he first loved us.* Where there is a knowing and believing of God's love to us, there will be a reciprocall love from us to God. *To him that believeth in Christ, Christ is precious.* It is not onely a love, but a prizing love. 1 Pet. 2. 7. *To you therefore which believe,*

1. Receiving Christ produceth Love.

believe, he is precious. They that have received Christ indeed, will set a price upon him, howsoever others value him. *Judas*, though he did converse with him, not having received him by faith, What a price setteth he upon him? the price of a *Slave*, thirty pieces of silver, the very price that was to be given by a man, that had bought a slave to be his servant: a goodly price. The *Jews* that bought him, and *Judas* that sold him, make no more of Christ but thus. Now take the Soul, which hath indeed received him, and knoweth what is in him; such a soul will not set Christ to sale, no, not upon any terms. Offer her Preferments, Estates, and Kingdoms, and Worlds; A goodly price for Christ, the soul will say! No, he is infinitely more worth then all these. *To you that believe, Christ is precious*, because ye have received him.

2. It produceth a watchfull fear.

Secondly, *It produceth a watchfull Fear.* Whensoever the soul receiveth Christ, it will be afraid to lose him. *Having received a Kingdom that cannot be moved*, saith the *Apostle*, Heb. 12. ult. *let us have grace to serve God acceptably, with reverence and godly fear.* One would think, all fear were now over. No, fear so much the more. The *Gospel*, that is the Kingdom of Heaven, which is often so called in Scripture; and it is *a Kingdom that cannot be moved*. The *Law*, that was taken away; but the *Gospell*, that cannot be moved, no alteration of that: We must never look for another *Gospel*, than what is evidently laid down in Scripture. A man that hath received this *Gospel*, hath received *Jesus Christ* in it. For this *Manna* commeth down in the dew of heaven, *Christ* in the ministry of the *Gospel*. And having received this Kingdom, we shall not be moved. Having received *Jesus Christ*, *let us serve him with reverence and godly fear*, saith the Scripture. There will be a fear, where there hath been a receiving of *Christ*; *Kisse the Son. Serve him with fear, and rejoyce with trembling*, Psal. 2. 11, 12. I will allude to *Act. 3. 11.* ye read there in the foregoing Verse, of a Creeple, that was healed by *Peter* and *John*, *And immediately his feet and ankle bones received strength, and he stood up and praised God.* What doth the man mean now, to leave his leaping and skipping, and come and clasp about

about *Peter and John*? In all likelihood, because he was afraid, when they were gone, his lameness would return again to him. Such a disposition there is in every soul that receiveth Christ, it is sensible of its having received health, and strength, and comfort from him: Now, lest his former lameness should return, lest the lusts of his former ignorance should again prevail, and those terrors of conscience under which it lay, should come again; the soul is desirous to hold Christ so, as never to let him go. Not that a soul that hath once received Christ, can lose him for ever; but because, though it cannot wholly lose his presence, yet it may lose a great deal of its comfortable communion, which it had with Christ, and God in him. Therefore there will be a watchfull fear, lest we should lose those sweet embraces which we have had from Christ.

Thirdly, This receiving of Christ in truth, *produceth a spirituall life.* *He that hath the Son hath life, he that hath not the Son hath not life,* 1 Joh. 5. 12. Men are now other kind of creatures than before, they have motion from another principle then they had before. As, where there is life, the soul setteth the body a working. So, when the soul hath Christ, it receiveth life, and motion, and appetite, and sense, and growth from him. This, true receiving of Christ, produceth.

3. It produceth a spirituall life.

Fourthly, As there is a prising Love, a watchfull Fear, and a Spirituall life; so, *It produceth fruit to God.* Every soul that hath received Christ, is more or lesse a fruitfull soul; and doth not render fruit to it self as formerly, but to God, aiming at him and his glory in what it doth. And this followeth upon the former. I told you, It was receiving of Christ upon Conjugall terms, as a woman receiveth an husband. And this you must know, that Christ hath alwaies issue by his wives; *The Lord Jesus hath no barren Spouse.* Every one that receiveth Christ for an husband, he hath issue by her; that soul *bringeth forth fruit to God*, as the *Apostle's* phrase is; and it followeth upon the marriage, in that expression, *Rom. 7. 4. Wherefore ye also are become dead to the Law in the body of Christ, that ye should be married to another; to God, in that marriage.*

4. It produceth fruit to God.

5. It produ-
ceth Conju-
gall society
with Christ.

Again, *It produceth society with Christ, Conjugall society,* when he hath been received upon Conjugall terms. *Huf-*
bands dwell with your Wives, saith Peter, 1 Pet. 3. Christ
dwelleth with such a soul, such a soul converseth with Christ.
As it is said of Isaac and Rebecca, Gen. 26. 8. *Abimeleck*
King of the Philistins looked out at a window, and saw, and
behold Isaac was sporting with Rebecca his Wife. And he
concluded from thence that she was his wife, because he saw
her sporting with him, in private. The soul that hath truly
received Christ, will solace it selfe with Christ in private;
not onely enjoy him in publick Ordinances in the sight of
the World, but in private Communion with him, even in
the private duties of his worship. *There will be a society*
with him.

6. It produ-
ceth expecta-
tion of all
good, in
through, and
from him.

Lastly, *There will be an expectation producing all good*
things in him, and through him, and from him. For he
that hath not spared his own Son, but gave him to death for
us all, how shall he not, together with him, give us all
good things? Rom. 8. 32. He that hath Christ, hath got the
Fountain, His blood is a fountain opened, in Zachary. He
that hath the fountain, may have what water he standeth in
need of; be it more, or be it lesse, be it a dish full, or a paile
full, or a Cistern-full: as long as he hath the fountain, he
may have what he wanteth. So it fareth with the soul that
hath Christ, the soul expecteth all things from him, for this,
and a better life, onely with this caution; That she must
make account to him. *Expectation implieth a waiting, that*
follovveth upon belife, Isai. 28. 16. *Behold, saith the Lord,*
I lay in Sion a corner stone, a precious stone, a sure founda-
tion: he that believeth shall not make haste; Christ now be-
ing received, is full of grace. In Him are all treasures,
both of wisdom, and knowledge, and of grace, and par-
don; suppose some of these be not immediately commu-
nicated, he that believeth maketh not haste. It is in Him, in
Christ, therefore I may be content to waite, I shall have it
when he seeth his owne time; *Waiting is a spirituall ex-*
pectation of believers; as believing is, of having received.
As put case, a place is void at Court, and two men are
suiters for it. One rideth, Day and Night, and tureth Horse
after

Expectation
defined.

after Horse, and maketh more haste than good speed, for fear the place should be gone. The other he taketh his leisure, goeth to the Court, but slowly, Why? because he hath had the *Prince's* promise before; and he knoweth he hath such, and such friends at Court, that will put the King in mind of it; Which of these two hath the better hope? Not he that maketh the most haste, but the other. He considereth, the place shall be his, because he trusteth to the *Prince's* promise, and relieth upon his friends at Court. I see at length, we have got to an end of this particular; I beseech you, bring your souls to this touch-stone. Try your selves, whether you have received Christ, or no, and whether ye be sons, and daughters or no, by what ye receive of Christ. Suppose, we say. Hast thou ever had any due, and serious apprehensions of the person, and office of Jesus Christ? Hast thou been convinced of the nature and danger of sin? and, upon such conviction, made to see the necessity of a Saviour? The utter impossibility of obtaining salvation, by any thing, or person, but Christ alone? And hast thou after this, seen a probability of having pardon and grace from Christ, because of the abundant goodnesse of God, the Father, and the powerfull mediation of God the Son, and the free and gracious breathings of God the Holy Ghost? Hast thou now thrown thy selfe into the arms of Christ, or laid thy selfe at his feet, and sayest, if *I die, I will die there*: as the poore Lepers said, when they went to the Camp of the *Assyrians*, *If we stay here, we must perish; if we go thither, we can but perish*. Certainly, if we stay in this condition, we must be damned, we will put it to that, to go to Christ, he can but damne us. *We have heard, that the Kings of Israel, are mercifull Kings*, and therefore, *Benhadad* saith, *we will put ropes about our necks, and go to him*? Hast thou acknowledged, that it is just with God to damne thee, and yet hast hope in *Israel's* God? Hast thou said with *Heber*, *I resolve to go to him, and lay hold upon the golden Scepter, and if I perish, I perish*? Better perish in a way of expectation, then to do, as I do. Try it, by what this receiving of Christ includeth. Was there not a time, wherein thy Soul made choice of Christ for her Husband, with resolution in

the attendance on Christ to forsake all, and cleave to him; and subject to him in all things? To receive Jesus Christ, as Lord, not onely as *Jesus*, to deliver thee from the wrath to come, but as Lord, to be ruled and governed by him? Hast thou learned to trust in him for the payment of all thy debts, and discharge of all thy sins? to send *Law*, and *Devill* to Christ for an answer? Try, what this receiving of Christ is, by what it produceth. Where is thy prizing love to Christ? Is it more to thee, then thousand worlds? where is thy watchfullnesse? If thou hast a Jewell about thee, thou wilt take heed, what Company thou comest into. A man that hath treasure about him, will be more carefull to avoid the society of *Robbers*, then such as have no money in their purses; If thou hast received Christ, thou hast a Treasure. Ohtake heed of coming into such company, as may occasion the with-drawing of Christ from thee. Where is thy spirituall life, if thou hast received him? Dost thou grow, as living things do? Hast thou an Appetite to the word? Dost thou desire the sincere milk of the Word? What fruit doest thou bring forth? Is it fruit to God? Hath Christ any Issue by thy soul? what society hast thou with Christ? Is there any solacing thy selfe in Meditation, and Prayer, and secret Communion between Christ, and thy soul? And then, doest thou expect all things from him? And canst thou wait till God's time cometh, to make good all his promises, which are all yea, and amen, in Christ? I shall leave these things with you, Consider them. And the Lord give you understanding in all things.

Use of consolation.

Let us now go on to a further use of *Consolation* from hence, and after that, to the next verse. As there were no going to sea for any man with Comfort, if there were not some Havens, and Harbours to strike into, in a storm; so no living in the World, if there were not some comfort to be fetched from Heaven. Look through all the Scriptures, and ye will hardly find a safer harbour than this, *The relation between God, and believers*. He is their *Father*, they his *Children*. They receive Christ, and so become sons. This will afford comfort to us in severall Cases, which I shall briefly run over.

First

First, *In case of weak abilities and performance*, when they shall think that God is their Father, and therefore is willing to bear with them, though their performances be but weak, and their abilities small; according to that, Psal. 102. 13, 14. *Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame, he remembereth that we are but dust.* God considers what mould we are made of, that we are *Men*, and not *Angels*; *sinfull men*, and not men in a state of *Perfection*. Therefore when we follow on to know him, and go lamenting after the Lord, as it is said of the men of *Israel*, *Jer. 9.* though God discover a great deal of *weaknesse* in our services, yet we find a great deal of *acceptance* in him, when he looketh upon us as children. The truth is, though our faith be weak, our God is strong; and from thence commeth our safety. As, when a father carrieth his little child in his armes, the Infant, with his little feeble arms, lieth hold upon the father; but the safety lieth in the father's holding him, and not in his clasping about the father. So, we hold Christ by the feeble arm of our faith, but Christ holdeth us more strongly by his Spirit, and our safety commeth from thence. It is true, our faith is weak, and so our services are accordingly weak; but still look at God as a *Father*. Suppose a man have a son in foreign parts, sent abroad for his education; before he hath well learned the Language, he writeth a Letter home to his father. He is but a scribler, what he writeth is written but in broken language, and badly writ. But it commeth from a child, and therefore the father taketh it well, and passeth by all the faults. The father biddeth the child shoot at such a mark; the child driveth the bowe, and letteth go; the arrow filleth a great deal short of the mark; yet he is encouraged by the father, because he hath done his best. As men are in a condition of belief, so accordingly in a condition of comfort. If I can but go to God as a Father, though with a great deal of infirmity, I may hope to find successe. Indeed, *Lord, Lord*, is often sent away without a blessing; they cried, *Lord, Lord*, and had no blessing. But, *Father, Father*, that alwaies proceedeth from the Spirit of *Adoption*, by which we cry *Abba Father*; that is never sent away without

1. Receiving
Christ afford-
eth comfort.
in case of weak
Performance.

As our Faith
is, so is our
Comfort.

without an answer. *Deus non negavit sua presentibus*, saith *Augustine* sweetly; God, that freely offereth himself to those that ask not for him, will be sure to give his good things to them that ask him, because he is their *Father*.

2. In case of *sinful failings*. Secondly, As in the first place; it minstreth comfort thus, in case of weak abilities and performances; so, *In case of*

sinfull failings. We are not onely weaklings, but sinners in what we do. But yet, Look at God as a *Father*, and consider that, *Mal. 3. 13. I will spare them, as a father spareth his own son that serveth him*. If we be sons, *serviung-sons*, that go on to serve our *Father*, according to what we have received from him; he will spare us, as a man spareth his son that serveth him. Doubtless, many are here, that know the bowells of parents; let those that do not, consider *David's* carriage towards his sinfull son *Absolom*. *Absolom* taketh up arms against his father, and endeavoureth to deprive him of his Estate, Crown, and Life. An Army commeth against him, and messengers come and tell *David*, that *Absolom* is overthrown. What enquiry doth *David* make? *How fareth it with the Host?* No, but, *Is the young man Absolom well?* And when a second messenger came, and told him, *Absolom* was slain, How do his bowells break out at his mouth! *My son Absolom, my son, would God I had died for thee*. Let us judge, by this, how God looketh at a failing child, whose bowells are infinitely much more large, than those of *David's*. Ye know the Parable of the *Prodigal*, *Luk. 15.* he had run a wild course; but resolving with himself to take up, *I will go to my father*, saith he, and say unto him, *Father, I have sinned against heaven, and before thee*. He doth so. And this word [*Father*] breaketh the heart of him, to whom he made his addresse, as ye know the story, *He fetched the robes, and the ring, and killed the fatted calf*. Though a *prodigall*, yet a son still. Our *Saviour* knew the comfort of this Relation; and therefore directeth us to make use of it in his Prayer, *Our Father which art in heaven, forgive us our trespasses*. That is a melting word, and therefore this must needs be a comfortable Relation.

3. In case of *temporall sufferings*.

Thirdly, This affordeth Comfort to Believers, *In case of* *temporall sufferings, and want, and losses, and dangers*. What-

Whatsoever our sufferings be, they come from a Father. And the holy Ghost calleth upon us again and again to consider that, Deut. 8. 5. *Thou shalt also consider in thy heart, that as a man chastiseth his son, so the Lord thy God chastiseth thee.* The father will call for a rod to correct his son, but will not turn him out of doors. Ye have it at large, Heb. 12. from the 5th. verse to the 11th. *Ye have forgot the exhortation which speaketh to you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him; for whom the Lord loveth he chastiseth, and scourgeth every son whom he receiveth. For they verily for a few daies chastise us at their pleasures, but he for our profit, that we might be partakers of the holinesse of God.* All chastisements tend, to make men partakers of the holinesse of God. As for the wants of Believers, whatsoever they be, here is comfort for them, they do not want a Father. It is the great consolation that Christ gave to his Disciples, when he was to depart from them, in regard of his corporall presence, Joh. 14. 18. *I will not leave you comfortlesse, but I will come to you:* That is, *ὀρφανός*, as the word in the Originall signifieth; I will not leave you orphans, or fatherlesse. A child, though he be a son and heir, yet in his minority is often kept short; a servant, huply, the steward of a family, hath as good allowance as he. The children of Christ here are in minority, therefore they are in some wants; but here is their comfort, *they have an inheritance laid up for them*, and that is a rich one. They are now in their *non-age*, when they come to heaven, they shall have enough. In all dangers let it be considered, what care their Father taketh for them, because they are his children. *Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?* An heir of a great family, what shall he need to fear? To long as he is conversing among his fathers servants? All the creatures are such to God; and thou being a child, thou art amongst thy Father's servants, and therefore needest to fear no danger from them.

Fourthly, *In case of spirituall faintings, and fears, and desertions.* The soul of a believer sometimes fainteth away for fear; David saith, *My heart and flesh fail me.* Here is

4. In case of
spirituall faint-
ings, fears,
and desertions

NOW

Gal. 88. 5.

now a swoounding child, consider what fathers are wont to do in such cases, how they send out for help presently; all the house is little enough to look after a child in such a condition. God himself pittierh his swoounding children, and sendeth his Ministers, yea, his own Spirit, to speak comfort to such, and to administer some *Aquaviva* to them, some water of life, that he may fetch them again out of their faintings. Somerimes fear possesseth a child of God, perhaps of falling into desertion, as, it is possible, such may befall the dearest of God's Saints, as with *Heman*, who thought himself *free amongst the dead*. God somerimes doth this, but still as a *Father*. As a father, that seeth his child ready to run into a river, or into the mire, he will take the child, and make him believe he will throw him in, but it is to make him fearfull of being thrown in. So, God makes his children believe, that he will throw them into hell it self; but it is for this very end and purpose, that they may never come there, for this fear will keep them from the waies of hell. Yea, somerimes God is pleased to desert his own children, *Sion saith, My God hath forgotten me*, as it is in *Isaiab*; but then it is no more, but as when a father goeth behind a door, and suffereth his child to cry after him, and hideth himself on purpose to try the affections of the child, to make him the more eager in the pursuit of his father; which done, then he discovereth himself. Just so it is with God, He withdraweth the light of his countenance, not on purpose to keep it so for ever, but to make it more endeared to his children. As the Prophet speaketh, *In a little while I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord thy God, and thy Redemer.*

Isa. 54. 8.

5. In case of
approaching-
death.

Luk. 23. 46.

Lastly, *Here is comfort in case of approaching death*, a time when men stand much in need of comfort, when they are to leave all their outward comforts in this world; therefore they had need of better. Now if a man can say in assurance of faith, as Christ did, *Father, I commend my spirit into thy hands*; Here is an everlasting consolation, a Fort that all the devills in hell cannot batter. A man that in his life-time hath got acquaintance with God, may, with confidence,

fidence, commend his soul to God as to a *Father*, when he dieth. Other people may leave an estate behind them, and men may look after that. A man may commend his estate to his friend, and his body to the grave, and some may have so much charity as to intert that: But whom shall he commend his soul to? It is not for every man to think, to commend his spirit to God with confidence: Upon what acquaintance, will God say, can you do this? Will we trust our Jewels to any, but our best friends? will we put them into the hands of those, that we never saw in our lives? No. But a man that hath known God for his *Father*, he will with confidence say, *Father, into thy hands I commend my spirit*; I do not onely lay my Jewell at thy feet, but put it into thy hands, that so it may be safe in thy custody. I commend it into thy hands, out of which, all the devills in hell shall never be able to pull it. With this confidence, *Paul* believed. Happy is that soul that is able to say, as our Saviour did, before his Ascension, to his Disciples, *I go to my Father, and to your Father, and to my God and your God*. When a man is able to look his friends in the face, though with a dying look, and shall say, Be of good comfort, I shall be no loser; *I go to my Father, and your Father*. *Blessed are the people that are in such a case. Blessed are the people whose God is the Lord.* *Blessed are the people that have received Jesus Christ aright, and so are become sons of Adoption.* I have now done with that Point, and shall go on.

Joh. 20. 17.

Verf. 13. *which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

This verse containeth a further description of them that received Christ. They were described in the 12 Verse by their faith. And in this 13 Verse, they are described, by their birth. *To them that believe in his Name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.*

Their birth, concerning which, we are here told,

B b

First,

First, *what is not the efficient Cause of it.*

Secondly, *what is.*

First, what is not the efficient Cause of it.

Three things are here removed.

1. *Blood.*

2. *The will of the flesh.*

3. *The will of man.*

Secondly, what is: God, and God onely. I shall take the

Clauses, as they lye in order.

First, I shall shew ; That Believers, as such, *are not born*

of blood.

Secondly, That they are born, *not of the will of the*

flesh.

Thirdly, *not of the will of man.* But,

Fourthly, *they are born of God.*

1. Believers
are not born
of blood,

First, Believers, as such, *They are not born of blood,*

what is that?

We know in our ordinary manner of speech, we are

used to make mention, of *base blood, Noble blood, blood*

Regall; and accordingly, they are said to be born of blood,

to intimate, that they have not grace from their *Ancestors.*

It doth not come to them by descent. We say of many dis-

eases, that such, and such, come of a blood, because they

are derived from parents. *They are not born of blood;* to

shew that the work of grace is not derived from one's *An-*

cestors. Therefore the word in the originall is, *ἐκ τοῦ αἵματος*,

we are not born of bloods. We may think it on pur-

pose to be put in, to meet with that mistake of the bragging

of the *Jews*, who still boast to be the sons of *Abraham,*

Joh. 6. Now because, they did not so much bear themselves

upon their immediate *Progenitors*, as upon their *Fore-fathers*

farre remote ; Therefore the *Apostle* saith, *not of blood,* of

immediate parents, nor of parents long before born : It

came from neither of these. It is an usuall manner of

speech. As he speaketh of a man, that bragged of his birth,

Longa sanguinis sincera, To fetch Commendations from

the blood of our *Progenitors*, of the blood of many gene-

tations together. So that the meaning of this phrase is,

That the new birth cometh not by propagation, Grace com-

eth not by descent, Nor of blood. If it had gone along with the Kindred, Certainly, so holy a Virgin as Mary was, yea, the holy One himself, Christ Jesus, would not have had any unholy people of his Kindred. And yet such there were, John 11. 10. Neither did his Brethren believe in Him.

I shall give you three Demonstrations to make it appear That believers, as such, are not born of blood.

First, Because many good parents, have bad Children, as well as good ones. Adam had Cain, as well as Abel. And Abraham, Isaac, as well as Esau. And Isaac, Esau, as well as Jacob. And Jacob had Simeon and Levi, as well as Joseph and Benjamin.

Secondly, It appeareth, because sometimes good parents have bad Children, and bad parents have good Children, in a line. Look into the Chronicles, you shall find that bad Ahaz had good Hezekiah, good Hezekiah had wicked Manasses, so he was for a great part of his life. And wicked Manasses, had good Josiah; and good Josiah, had wicked Jehoz. Good parents, bad Children, and bad Children, good parents.

Thirdly, It appeareth, because the younger many times hath the greater share in spirituall things, whereas, if grace were a naturall priviledge, the greatest share would go to them first. The first-born in all naturall priviledges, hath a double portion. But the Scriptures, and many times our own experiences will shew, that the first-born hath the least share here; therefore, this is not a naturall priviledge. God accepted Abel the younger, and not Cain. Isaac findeth more acceptation then Ismael. God loved Jacob the younger, and hated Esau the elder, and so in many other instances. Grace doth not come by propagation, Believers are not born of blood.

Whereas, it may be objected, that Parents beget Children after their own Image, It is said of Adam, Gen. 5. 3. He begot a son in his own Likeness, after his own Image. Therefore it should seem, that godly Parents must needs have godly Children; otherwise, how do they beget them, after their own Image?

Three demonstrations, that believers are not born of blood.

1. Because good parents, have bad, as well as good Children.

2. Because bad parents have good Children, and good parents have bad Children in a line.

2 Chron. 28.

2 Chron. 32.

2 Chron. 32.

2 Chron. 36.

1.

3. Because, the younger many times hath the greatest share in spirituall things.

Gen. 4. 4.

Gen. 21. 14.

Rom. 9. 13.

Obj:ct.

Ans.

The answer is easie. They beget Children, as men, nor, as *Saints*. It is a certain Rule, *Personalia non propagantur*. Things that are personall, are not propagated. Now grace is a personall thing, not a naturall thing. A learned, and a godly man, begetteth a son, that is a man; but neither learned, nor godly, because learning is an acquired habit, and godlinesse is infused. And a man conveyeth what is naturall, not what is acquired. He that is begotten of him, is not a Scholler, much lesse a Saint; because holinesse is supernaturall, beyond him. As it is with the Corn; it is threshed, and severed from the Chaffe, before it is sown, but then it bringeth forth the blade, and husk, and afterward the eare of Corn. The *Circumcised* parent begetteth a Child, that is born *uncircumcised*, because his *Circumcision* is not propagated. So it is here, a father that is free from the power of sin and guilt of sin, by the work of grace upon his heart; yet begetteth a Child, that is contrary to both these.

Object.

How then is it said, *That if the Root be holy, the branches are holy*? That is a further Objection, that ye have, Rom. 11. 16. *If the first-fruits be holy, the lump is also holy*. If the root be holy, so also is the branches.

Ans.

This is to be understood not of a personall holinesse, which is an inherent quality; But of a federall holinesse, which is of Relation, for that the root was holy. The Jewish parents were in the outward Covenant of God, being members of the visible Church, therefore their Branches were partakers of a federall holinesse; but it doth not follow as to personall holinesse. A man may at once be a child of wrath, in regard of the common condition of man in *Adam*; and yet be holy, in regard of the Covenant made in *Abraham*, *That God would be his God, and the God of his seed*. Well then, if it be thus, that believers, as such, as are not born of blood; Let it serve to take men off, from their boasting of their *Ancestors* and *Descent*, of comming of this or that Family and Blood; It were worth the bragging of, if Grace came by *Propagation*. But seeing it doth not, *Non sanguine, sed virtute nitamur*, Let us not rely upon Blood, but upon Virtue, saith the *Heathen*. Let me say, Upon Christ, and,

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in that sense, upon Blood, There is one Blood we may rely upon, but it is the Blood of Christ, the Blood of the everlasting Covenant; otherwise, there is no great difference in point of Blood, between men and men. Act. 17. 26. *God hath made of one blood all nations of men, that dwell on all the face of the earth.* All men out of one blood. The poorest Beggar commeth from Adam, who was Lord of all the world, as well as the greatest Potentate upon earth; so as there is no glorying in any blood, but in the Blood of Christ; he that hath a conscience sprinkled with that, he hath cause of glorying; *He that glorieth, let him glory in this, that he knoweth me.* Saith Prudentius, *Sanguis Christi facit hominem esse nobilem*; That which maketh a man noble, is, to have Christ's Blood in him, it is to be one of Christ's followers. It was that that ennobled the Bereans, Act. 17. 11. *These (speaking of the Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily.* The word in the Greek is, *εὐχερίστου*, *These were better born than those of Thessalonica.* He is well born that is new born. Here is a Blood to confide in. This is a Blood that cannot be tainted. The best blood may be tainted, Great men may become Traitors, and so taint their blood. Here is a Blood without possibility of tainture, that washeth white wheresoever it commeth.

No glorying in any blood, but the Blood of Christ.

Secondly, Believers, *They are not born of the will of the flesh.* By the will of the flesh, I understand, the will of a man in the state of corruption, as long as he is nothing but flesh; *That which is born of the flesh, is flesh,* Joh. 3. And then the meaning is, That no man can attain Grace, or the New-birth, by the utmost improvement of his own free-will, while he is yet in the state of corruption. No man, by the utmost improvement of nature, can raise himself to grace. No man, that is yet in the flesh, by the improvement of the will of the flesh, can become a spirituall man. No creature can raise it self to an higher rank of creatures; a Stone cannot make it self a Tree, to have growth and life; nor can a Tree make it self a Beast, to have Sense; nor can a Beast make it self a Man, to have Reason; nor can a meer Rationall man make

2. They are not born of the will of the flesh.

Rom. 9. 15.

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make himself a *Sinner*, by the improvement of his own Free-will, as the holy Ghost telleth us, Rom. 9. 16. *So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.* Nor of him that willeth, by *desiring*; nor of him that runneth, by *endeavouring*; but of God that sheweth mercy. *He will have mercy on whom he will have mercy.* He will have mercy on *Sion*, therefore he putteth forth grace to make it free, otherwise it would be in bondage for ever. This is the great question between the *Arminians*, at this day, and us *Protestants*. The will of man doth never attain grace by its own liberty, but the will of man attaineth liberty by grace. It is so far free, that the grace of God will make it free; otherwise, it hath no freedom at all to God, much lesse is it free to raise it self to a state of grace. *As we are not born of blood, so not of the will of the flesh.*

That man is not able to do any thing that is good, by the power of his own free-will, I shall demonstrate it, by an argument taken from the impotency of the will of the flesh. The Apostle saith expressly, *While we are without Christ, we are without strength*, and so unable to do any spirituall good, Rom. 5. 6. *When we were yet without strength, in due time Christ died for the ungodly.* No supernaturall strength in a naturall man. The will of the flesh can but follow the guidance of the wisdom of the flesh; now, *the wisdom of the flesh*, saith Paul, *that is enmity against God.* Therefore the will of the flesh never-riseth to friendship with him. Rom. 8. 7, 8. *Because the carnall mind, ὅτι τὸ φρονεῖν τῆς σαρκὸς, the wisdom of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can be.* So then, they that are in the flesh, cannot please God. This is a deep mystery, this of the free-will of man: but I am not willing to wade into the depth of the Controversie; onely I shall say something by the way to you.

Know therefore this, that at the first, the freedom of the will in intelligent creatures, *Angels and Men*, stood in an Indifferency to good and evill; yet so, as look what way the will betaketh it self, to that it shall be confined for time to come. If it chuse good, it shall be permanent in chusing good; if evill, it shall be able to chuse nothing else.

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The *good Angels* chose that which was good, and the bent of their hearts will continue the right way; therefore now they are confirmed in goodnesse, and are free to nothing else. The *bad Angels*, they chose what was evill; therefore they are now left to the obduration of their own hearts, and can do nothing, nor will nothing, but what is evill. *Man*, who though made in an holy state, yet was *mutable*; and having a will subject to change, fell upon the worst part, chose evill, whereas he might have chosen good; and ever since, all his posterity by nature are able to do nothing else. *Radix peccati, libertas*; this freedom of will was the very root, from whence the first sin sprung. Therefore, ever since the first fall, the will hath been deeper in evill than the *understanding*. The will is more averse from chusing good, than the mind from desiring good; as *she said, *-video * Medea, meliora, preboq; Deteriora sequor*— Many things which our judgments are against, our affections are enclined to. So that now, no man hath farther freedom of will to do good, than his will is made free by grace; so much free-grace as is communicated, so much free-will a man hath, and not a whit more. The flesh contributeth nothing to the free-will, to do good. *Not of the will of the flesh.*

True indeed, in naturall things, as eating and drinking; and civill things, as buying, and selling, and marrying, and giving in marriage; there is a freedom of will to do this or that. It is true also, that in the outward acts of Religion, the free-will of man, assisted by common-grace, may chuse what is good. A man may will to go to Church, rather than stay at home; and when he is there, he may listen to what is said, and meditate of what he hath heard; and when he is come home, repeat it. A great deal of use men may have of this freedom, as to the outward act of Religion. It is for want of improving that power, which God giveth to men in such acts, that they perish. But neither have men abilities, by the improvement of them, nor free-will, to do any of those acts, (when a man, by nature, cannot turn himself to to any spirituall duty) in a spirituall way; That requireth an assistance of speciall grace. Neither have they abilities to do those more supernaturall acts, which immediately ac-

company

company salvation, in any measure, by the power of their own free-will; they cannot do any outward act of Religion well: The *Bonum* and *Bene* cannot be done, without special grace. As, Take an Hatchet that is sharp; this, in the hand of a common man, will cut, because it hath a capacity that way; but to make a Table, or Stool, or Statue, that, requireth *influentiam Artificis*; it is not a common hand that can do that, there must be the hand of an Artificer. So, though the *free-will* of man may do an outward act, in the worship of God; yet, to do this act well, requireth a further influence, than the common providence of God, assisting all his creatures. So it will be found much more, if we come to those acts upon which salvation dependeth. Turning to Christ, and believing in the Lord Jesus Christ, and loving God for himself; these, the will of man improved, cannot rise to. No man can repent, till he be turned, Jer. 39. 19. *After that I was turned, I repented*; first turned, and then repented; not, I turned myself first, and repented afterwards. As it was in the first Creation, ye know what is said of *Adam*, Gen. 2. 23. *The Lord God formed man of the dust of the ground, and breathed into his nostrills the breath of life, and man became a living soul*. Here is a *dust-heap*, Can that become a man? No, unless God breathe the breath of life. Here is an *unregenerate* man, Can that man become regenerate? No, unless the same power goeth forth, to make a new creature here, that went forth in the first Creation. Ephes. 2. 10. *We are his workmanship, created in Christ Jesus unto good works*. Creation was out of nothing, nothing in corrupt nature will serve for the new building. There are the faculties and substance of the soul, that God makes use of; but the qualities, not one of them will serve. *Old things are done away, all things are become new*, saith the Apostle, 2 Cor. 5. 17. So as, when God createth grace in the soul, he doth something answerable to what he did, when he breathed life into that dust. Onely with this difference, God made *Adam* at first in his full stature, a perfect man; whereas, when the new creature is framed, there must be a growing up to perfection. There is a perfection of parts indeed, in the first draught of the new creatures; not onely a new heart, but

God makes use of the Faculties, not of the Qualities of the Soul.

but a new tongue, a new hand, and a new understanding, and will, but there wanteth a perfection of degrees, which was in Adam. Therefore the *Apostle* speaks of growing up to a full stature. But as to the thing in hand; There is an utter inability in nature, to raise it selfe to grace, as in that dust, to make it selfe a man.

Many Intricacies are in this point. As I am loath to handle them, so, loath am I, to wave them altogether; Only, because something haply may not be fit for this Auditory, let us content our selves with this. That the same power, which made man at first, a Creature, must go to make him a new-Creature. There is none of that power in corrupt nature; therefore, men may not be born of the will of the flesh, *Ephes. 1. 19.* speaking of a mighty power, working in them that believe. *What is the exceeding greatnesse of his power to us-ward, who believe, according to the working of his mighty power, which he wrought in Christ, when he raised Him from the dead.* The same power that went to the Creation of man, the same power that went to the Resurrection of Christ, must go to man's Conversion; Faith cannot be wrought without it. Therefore it is called the faith of the operation of God, *Col. 2. 12. Ye are risen with Him, through the faith of the operation of God.* Faith can neither be begotten, without much power, nor continued without much power, *1 Thes. 1. 11. Fulfilling all the good pleasure of his goodnesse, and the work of faith with power.* So then, not to intangle our selves in this Controversie, let us make use of what hath been said.

Learn from hence, *To detest all the dittates, and Tenents of the Adversaries of the free grace of God;* all those Doctrines that ascribe our new birth, either in whole, or in part, to the will of the flesh. The first great Hereticks that were, struck all at the disparagement of God, and their Heresies were against the Trinity of Persons, or against the Divinity of Christ, or against the proceeding of the Holy Ghost; something that concerned God. And when the Divill was beaten from this Hold, he betook himselfe to a new one. He would not now disparage God, but advance Man; as the *Pelagians* do. As if man by his own will,

The same power that made the Creature, must make the new-Creature.

To detest the Tenents of the adversaries of Free-grace.

Blasphemy.

will, and liberty might make choice of Christ. Hence it is, that the proud Dutch man, when he was urged with that place of the Apostle; *Who hath made thee to differ?* dared to return this abominable speech (for I can call it no other) *Who hath made me to differ?* Why, *Ego feci meipsum*. I have made my selfe to differ. God gave me a power to will, but my will determined it self, to lay hold on Christ. Thus to teach, That God giveth a *Posse velle*, to have power to do good; but, when grace hath done all it can, a man is left to his own liberty, to chuse, or refuse; What is this, but to ascribe salvation to our selves, more than to God.

Use 2. Secondly, *The willing of good, is good.* And a greater thing, then having power to will what is good. If I have good is good, onely power to will from God, and have the will of what is good my selfe, I give more to Will, than what is due to Grace. God doth not onely inable us to will, if we please, but maketh us willing, Phil. 2. 13. *It is God which worketh in you both to will and to do, of his good pleasure.* Therefore, while others do cry up the great *Diana* of the *Pelagians* and *Arminians*, *Great is the Free-will of Man*, inabling to do great things for us; Let us, that professe our selves *Disciples* of grace, rather cry as the builders of the second Temple, Zach. 4. *Grace, Grace, Great is the Grace of God. We are born not of the will of the flesh, but of God.*

3. They are Thrdly, As not of blood, nor of the will of the flesh, not born of *so not of the will of man*. Some obscurity is in this phrase. the will of It is something hard to clear it, if we look onely to our men. English expression. But know that both in *Hebrew*, and in *Greek*, and *Latin*, are two words for *Man*. The one whereof is raised much higher in its signification, than the other. In the *Hebrew*, *Ish*, and *Adam*. In *Greek*, *άνθρωπος*, and *ἄνθρωπος*. In *Latin*, *Vir*, and *Homo*. *Adam*, and *ἄνθρωπος*, and *Homo*, These terms are put for man in his lowest condition; when they are distinct one from another. I will not deny, but they may sometimes be used, without that difference in Scripture. But now, *Ish*, and *ἄνθρωπος*, and *Vir*, import men of note, Eminent men. The word in the Text

is

is *'Avd'g's*, not of the will of man. As before, he had excluded our owne wills, from being able to bring us to grace; so here, he excludeth the will of others, be they never so eminent. *Ish* is put for men of eminency, Gen. 45. 11. *saith Jacob to his Children, Carry down the Man a present.* That is, the Gove-nour of the Land, *Joseph.* But above all, an undeniable place is in the *Prophe*, where ye have both *Ish*, and *Adam*. The mean man boweth down, and the great man humbleth himselfe. *Adam* is the mean Man. The great man, that is *Ish*. So for *Homo*, and *Vir*. It is a known story of *Diogenes*, that went in the day time, with a Candle, and Lant-horn in the streets, and being asked, Whither he went? saith he, I go to seek a *Man*. The reply was, There were enow in the Market place. Nay, saith he; I see many people, but I cannot find a Man amongst them all. As in *English*, we say, Such a one, sheweth himselfe a *Man*, that is, exceeding worthily. So then, *we are not born of the will of men*, that is, *Men*, how Eminent soever, be their fathers never so godly, or Pastors never so able, or the Masters of the family, never so Eminent. As our owne wills cannot bring us to grace, so the will of others cannot, how eminent soever they be. Men may wish us well, but they cannot convey grace to us. This I take to be the meaning of this phrase, It is a truth, that no man is born of the will of men. We may pray for one another, and instruct one another, and spend many words, and tears, and prayers, for one another; and yet cannot bring one another to grace for all this. Neither is it in vain, that the *Evangelist* inserteth this Clause: Because it is the common deceit of men; And all they have to shew for the hope of salvation, is, that they live in a good family, and have a godly Father, and a religious Mother, or a careful Pastor, that taketh a great deal of pains amongst them. *Micah*, what a glad man was he, though he had been a Thief, Judges 2, 17. For he had stolen eleven hundred shekles of Silver from his Mother, and he was an Idolater, Vers. 5. For he worshipped molten gods: yet when he got a Minister to his mind, Certainly, saith he, now know I, that the Lord will do me good, seeing I have a Le-

du to my Priest, as if the will of this man could have helped him to the new birth.

Object.

But ye will say, one may be born of the will of men. Doth not *Paul* himself say, he had begotten them. *Though ye have many Teachers, ye have but one Father*, saith he, *for I have begotten you in Christ through the Gospel*, 1 Cor. 4. 15. Though ye have ten Thousand *Instructors* in Christ, yet have ye not many *fathers*. Therefore one may be born of men.

Ans.

But for that, it is a matter of no great difficulty. The *Corinthians* were indeed begotten of *Paul*, but yet they were born of *God*. *Paul* was but *God's Instrument*, but a *Remote Agent*, the man that brought them the *Gospel*: but that which begot them, was the *Spirit* that came along from *God* in the *Gospel*. *Paul* begot them *Instrumentally*, *God Efficiently*. Though *Paul* was a powerfull Minister, whence he had all his power, you may see. *He that wrought effectually in Peter, the same was mighty in me towards the Gentiles*. *Paul's* ministry was mighty. How came this to passe? Why, *Christ* wrought effectually in *Peter*, and was mighty in *Paul*. Ministers may preach out their Lungs, and spend their strength in vain, if *God* strike not in; They may fish all night, and take nothing, as *Peter* did. It is *Christ*, that standeth at the door, and knocks, as it is in the *Revelations*, yea, and openeth the door, as well as knocketh; *God* opened the heart of *Lydia*. Till *Christ* speaketh *Ephata* to the ears of men, all the preaching in the World will do them little, or no good. Be the *Charmer* never so wise, the deif *Adder* stoppeth his ear, till *Christ* speaketh *Ephata*.

Caution, not to presume, because we live under the means of grace.

Come therefore, Let men learn from hence, not to presume under the means by which they live, as if means of grace, should be Authors of grace to them, as if they could be born of the will of men. Parents may put up many prayers for their Children; and it is their duties so to do. These prayers may be a ground of hope to the parents. As *Ambrose* told *Monica*, when she acquainted him with the many tears, and prayers, she had put up for her son-*Augustine*: He said, Be of good Comfort, It can hardly be, that so many prayers,

prayers, and tears should perish. So a child cannot be born of the will of the father, be the father never so good a man; Though this may do much, as *Samuel* told the men of *Israel* he would do his duty. *God forbid*, saith he, *that I should cease to pray for you, and to watch over you*, 1 Sam. 12. 23, 24. *But I will teach you the good and the right way: onely fear the Lord, and serve Him in truth with all your hearts; for consider, how great things He hath done for you. But if ye shall still do wickedly, ye shall be consumed both you, and your King.* For all his instructions, and prayers, they shall be consumed in their wickednesse; It is a great advantage to live in a godly family, but can this bring a man to grace? we read of *Hypocrites* in *David's* family, *Thou Achitophel. my friend, and familiar, with whom I took sweet Counsell,* It was he that betrayed him. Was there not a devil in *Christ's* family? *I have chosen you twelve, and one of you is a Devil.* What a powerfull Minister was the Prophet *Isaiah*, *Judas.* the most *Evangelicall* of all the *Prophets*; and yet see how he crieth out of the unprofitablenesse of his Ministry, as to his people's souls, *Isa. 49. 4. I said, I have laboured in vain, and spent my strength for nought, and in vain.* So *Paul*, though he laboured more abundantly then all the *Apostles*; he was afraid, he had lost all his labour amongst the *Galathians*. Therefore saith he, *I am afraid, lest I have bestowed on you labour in vain.* I may say to you of this City of *London*, as it was said to the Rich man of his brethren that were upon the earth; *They have Moses, and the Prophets, let them hear them.* Ye will all assent to this, If a man will say, This City had never more of *Moses*, and the *Prophets*, then at this day: but will this bring you to grace? Can ye be born of the will of your Ministers, though they wish you never so well, and take never so much pains for you? No, you must ioyne your owne indeavours, with the Minister's labours, else they will be ineffectuall; yea, God himselfe must ioyne his blessing, both to your Indeavours, and our labours; else ye can never be born again. It must not be of the will of man, but of God; Which I now come to.

Fourthly, *All believers are born of God, and onely of God,* 4. All believers are born of God.

Regeneration
requireth a
greater power
then Crea-
tion.

All believers are new born; This we must clear to you. There is an inseperable Connexion between faith, and the new birth. So it runneth in the Text, τοῖς πιστεύουσιν ἐν τῷ ὀνόματι αὐτοῦ, ἐν τῷ θεῷ ἐγγεννημένοι, *To them that believe in his Name, who were born of God.* Faith, and the new Creature, are so inseperable, that *Paul* putteth the one, for the other. If ye compare these two places in the *Galathians*, Gal. 5. 6. with Gal. 6. 15. *In Jesus Christ, neither Circumcision nor uncircumcision availeth any thing, but Faith which worketh by love.* What is that? see the fifteenth Verse of the sixth Chapter, *Neither Circumcision, nor uncircumcision, but a new Creature. New Creature, and Faith, is all one; where faith is, there is a new Creature.* So then, *All believers are new born, and new born of God; because, as ye have heard already, (which will save me a labour to exemplifie this.) It requireth a Divine power to beget a man to Christ, Jam. 1. 18. Of his owne will begot he us with the Word of Truth, Of his owne will begot he us.* To make a man partaker of godlinesse, there must go Divine power, as *Peter* saith, 2 Pet. 1. 3. *According to his Divine power, He hath given us all things pertaining to Life, and Godlinesse; Such a power as went to the Creation, yea, a greater power then went to the Creation, if a greater can be. God putteth forth a further act of power in Regeneration, then in Creating men, and the whole World at first; because there was then nothing to resist. God spake the Word; and there was no opposition made, Let there be light, and there was light, Let the waters be gathered together, and they were gathered together into one Channell. But when God cometh here to Convert, all is up in arms, Corrupt nature struggleth for it selfe, and the Devill, likely to be thrown out of his hold, maketh the best of it that he can, and musters all his forces to maintain his possession; here is required a greater power, because of resistance, which was not in the former work. Would not a man say, if he should go into a *Potters shop, or Glasse-house*, that a man might sooner make a thousand pots, or glasses, then when a pot or glasse is broken all to pieces, to make it whole again; That is a much greater work.* This

This is the case here: In the Creation, God brought all things out of nothing. Here is but one single work. But when he comes now to regenerate, he findeth men's hearts broken to pieces, and he must make them sound again. That is a further work, a double work. He must pull down the old building, and set up a new frame, none of the old, not a stick will serve. *Old things are done away, all things are become new.* Therefore it is, that all the works of the Creation, though an Almighty work, is but the finger as it were of God. *When I consider the Heavens, the work of thy fingers.* The works of man's Redemption, and Conversion, require the whole arme. So speaking of God, after the manner of men, for to him all things are alike easie, Luk. 1. 51. *He hath shewed strength with his arme,* speaking of the work of our Redemption by Christ. *Who hath believed our Report? To whom is the arm of the Lord revealed?* That which is manifest in the Gospell, that telleth us of our Redemption, saying, *It is the arm of God.* At the first, it was but a word. *Let there be light, and it was so.* The work of our Redemption cost not onely words, but tears, and sweat, and blood, and the Life of our Saviour. *God breathed the breath of Life into man,* that he might revive him, and become a new Creature. So that this work considered, one cannot be born again of any, but of God.

I proceed now to the Application. If believers are born of God, then it calleth upon them to be thankfull to God for their new birth. They have received that from the hands of God, that the rest of the World are strangers to. They are better born then others; that is the word, the Apostle useth, *Acts 17. 11.* We stand ingaged to the whole Trinity for this blessing. *Behold what manner of love, the Father hath shewed unto us?* We owe our new birth to God the Father. And to the Son too, *Isai. 9. 6.* The name of Christ is the Everlasting Father. And, to God the Holy Ghost, *Joh. 3. 5.* *Except we be born again of water, and of the Spirit, born of the Spirit;* To the end, we may be the more sensible of this inestimable blessing, consider the graces and priviledges that accompany this new birth. I will name but three.

Use 1.

This presseth thankfulness, for our new birth.

3. Graces and priviledges that accompany new birth.

First,

1. Is likenesse
to God:

First, *Is likenesse to God*: We are so born of God, as to bear his Image, to be righteous, as he is righteous, 1 Joh. 2. ult. *If ye know that he is righteous, ye know that every one which doth righteousness, is born of him.* It is true of all the Creatures, *They are made of God*: But it is true onely of Saints, *They are born of God*. Therefore, though every Creature hath something of God in him; yet a Saint hath more: All have the *foot-steps* of God, but Believers have his *Image*. They represent him, as a man's *son* represents his *father*. There may be the Image of a man taken in a *Picture*, that may shew something of him; and his Image in a *glasse*, that sheweth more, that representeth his motion, which the other doth not; But his Image in his *son*, that is the most lively of all, that representeth his disposition. Such an Image of God is in every Saint, it represents the quality of God, and the disposition of him. *He is made partaker of the Divine nature.*

2. Love to
God, and to
the Saints.

Secondly, *There is in him a love to God, and to the Saints*, which is another adjunct of the new birth, of which, 1 Joh. 4. 7. compared with, 1 Joh. 5. 1. vers. *Beloved, Let us love one another, for love is of God, and every one that loveth, is born of God, and knoweth God.* Chap. 5. 1. *Whosoever believeth that Jesus is the Christ, is born of God, and every one that loveth him that begetteth, loveth him that is begotten of him.* First, here is love to God, the Common father of all the Saints. It is true in this Case, *Amor descendit, sed non semper ascendit.* Love amongst men descendeth, It goeth down from the Parent, to the Child; but it doth not alwayes ascend from the Child, to the Parent. But here, as there is a love descending to us, so from us ascending to God. As the *Iron* that is touched with the *Load-stone*, hath an inclination of following the *Load-stone*: So when God hath touched the soul with Love, it leaveth an instinct behind it, of following after God. As every one that is new born, hath a love to God, so hath he also to the Saints. *He that loveth him that begetteth, loveth him also that is begotten of him.* Look as it is in nature. Light ye know is the prime object of sight. It is the principall visible object, and the more of light in any thing, the more visible that thing

thing is. So Christ is the principall object of a Christians love; and the more of Christ is in any person, the more lovely that person is, in a Christian's eyes. The object that standeth most in the light, is most seen; and the Saint, that hath most of Christ in him, is most beloved by every one that is new-born, when they come to discern that amiableness in him.

Christ the principall object of a Christian's love.

3. The third thing that accompanieth this new-birth, is, *Victory over spirituall enemies*, which doth exceedingly raise the priviledge of being born of God. Victory over the world, and victory over the devill, ye have them both, 1 Joh. 5. 4. *Whatsoever is born of God, overcometh the world.* It is true, Regenerate persons may get many a blow and knock from the world, and many times be foiled too; and from the frowns and flatteries of the world, a Saint may be worsted. As it is, when a thief setteth upon a man in the highway, and aimeth at his purse; he may stand in his own defence, and haply receive some wounds, or blowes; but yet, the thief is not able to take his purse from him. Here a man commeth off a conquerour, though not without blows. So, *Whatsoever is born of God, overcometh the world*, because, in the issue, Grace getteth the upper-hand. *Though he that is born of God may be conquered; yet, That which is born of God cannot be conquered.* It is not, Whosoever is born of God; but, *Whatsoever is born of God.* There is an *Emphasis* in that. As a victory over the world attendeth this new-birth, so a victory over the devill too: 1 Joh. 5. 18. *We know, that whosoever is born of God, sinneth not. But he that is begotten of God, keepeth himself, and that wicked one toucheth him not.* He sinneth not, so as to be touched by that wicked one. Take them together, that is, He sinneth not against the *holy Ghost*; sinneth not, so as to be *devillified*. He that is once a child of God, never becomes a child of the devill. That is the meaning of that, *That wicked one toucheth him not*: Not, but that That wicked one, the devill, may annoy a Saint, and foil him many times; but not with that which the Schools call, *Tactus qualificativus*, such a touch as altereth the nature of a thing. As for example, Men that speak of the *Philosopher's Stone*, they suppose it

3. Victory over spirituall enemies.

to have such a property in it, as when it toucheth the metal, it turneth it into Gold. Such a property the Spirit of God hath upon the soul of man; when it toucheth the soul, it putteth a divine nature into it. Now, saith the *Apostle*, *The wicked one toucheth him not*, so as to alter him, and to turn him into his own nature, and make him as very a devill as himself; which they, that have sinned against the *holy Ghost*, do. Because, even as very a devill as Satan is, he that is once made partaker of the divine Nature, cannot be touched so, as to be made partaker of the diabolicall nature.

2. To unde-
ceive carnall
Professors.

Secondly, This may serve in the next place, *To undeceive carnall Professors*, that stand so much upon their faith, and have no new birth to shew; that say, They have believed ever since they were born; when as indeed, no man can believe till he be born again. There is an inseparable connexion between these two, *Faith*, and the *New-creature*; the *Evangelist John* putteth them together, *To those that believe in his name, who are born of God*. Wheresoever Christ is received by faith, there he doth renew the soul, as well as save it. He bringeth with him plaisters, that do not onely hide sin, but heal it; not onely cover it, but cure it. He bringeth with him not onely pardoning mercy, but purging mercy, and renewing grace. And therefore it is in vain for men to call themselves believers, if they be not new-born. Some pleas indeed they have, which I will briefly answer.

The Pleas of
carnall Pro-
fessors.

1. They are
baptized.

First, They are baptized, and therefore born again; their baptism is the Laver of Regeneration. That is all some have to shew.

Whether that place, *Tit. 3. 5. According to his mercy he saved us, by the washing of the new-birth, and the renewing of the holy Ghost*, be meant primitively of Baptism, yea or no, may be disputed. But I wave that.

2. They onely
that are E-
lected, receive
Regeneration
in Baptism.

Secondly, Those that ascribe most efficacy to Baptism, they say, That Infants Elect, and onely they, do in baptism receive a Regeneration. But what kind of Regeneration? whether *Potential*, *Habitual*, or *Initial*, they know not; not such as will serve their turn, when they grow up to years; for then they must have an *Actuall* and farther Regeneration, before they can be saved. *Peter* telleth us ex-
pressly,

pressly, that the outward washing with water saveth none, there must go a farther work to that, 1 Pet. 3. 21. *Wherefore the baptism that now is, answering that figure, (which is not the putting away of the filth of the flesh, but a confident Demanding, which a good conscience maketh to God) saveth us also, by the Resurrection of Jesus Christ.* That, no man can have, that is not new born. There cannot be a good conscience, till there be a *sprinkling of the blood of Christ*. For we are sprinkled from an evill conscience, Heb. 12. 24. Now a man that is new-born, when Satan putteth in a Plea against him, he can put in his Answer against Satan's Bill; he is able to plead *Sincerity*, when he is accused of *Hypocrisie*, and to make an apology for himself, against the accusations of the Law. If this satisfie not, consider one or two places more, to shew the vanity of this plea, Gal. 6. 15. *In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision; but a new creature.* Baptism is, what Circumcision was. Baptism availeth not, but a new creature. Baptism, without new-birth, can bring no man to salvation. One may be a kind of baptized Turk, as there were circumcised *Ellemites* in Jerusalem; that is, Men circumcised in the flesh, and yet *Heathens* in their dispositions. Ezek. 18. 31. *Cast away from you all your transgressions, wherein ye have transgressed; and make you a new heart, and a new spirit; for why will ye die, O house of Israel?* They must die, unlesse there were a new spirit, and a new heart within them: Nothing but death without the new creature, though an Israelite.

When men are beaten from this, they fall to a second plea, and pretend to a *New-birth*; Why? Because they are not so bad as they have been; some duties they neglected before, but now perform them; some errors they committed before, but now abstain from them. Therefore surely they are born of God. 2^d Plea of carnall Professors.

To make Answer to this Plea, we must know, wherefore ever this new-birth is, there is a farther thing then restraining grace; there is *holinesse of life*: Ephes. 4. 24. *That ye put on that new man, which after God is created in righteousness and true holinesse.* Now holinesse goeth farther,

D d 2

than

than to the abstaining from some evil, and doing of some good. *Holine* ^{te} reacheth to the mortification of lust; where there is a new man, created after *holinesse*, lust will be pursued, not onely to imprisonment, but to death. The Woolf is not onely tied up, but turned into a Lamb; the Sow is not onely put into a pasture, but changed into a Sheep. A woolf tyed up, doth not so much mischief as before; a Sow in a pasture is not so swinish and filthy, as when it walloweth in the mire: but their natures still remain. So it is in restraining grace, their natures are the same, if not some change in their conversation. Where the new-birth is, there is a change of the heart, and a new nature wrought; therefore men do duties with delight, and constantly. Men look at lusts now, not as *David* did at *Absolom*, but as *Joab* did at *Absolom*, that I may use that comparison. *Absolom*, he rebelled, ye know; *David* and *Joab*, they both set themselves against him; but so, as *David*, though he could not but be displeased with *Absolom's* rebellion, yet he carrieth affection towards him, and desireth, that the young man may be dealt gently withall. On the other side, *Joab*, when he
 2 Sam. 18.14. getteth an opportunity, throweth dart upon dart, and never leaveth till he hath slain him. So, ye have many a man, that hath some work of grace upon his heart, that yet hath a months mind, and longing after sin: he would have his sin suppressed, as *David* would have *Absolom*, but yet *Absolom* must live, though a rebellious son. Many would have sin suppressed, that it may not expose them to hell and damnation; but all this while their sins must live. But the new creature is carried out with hatred against sin, therefore it is not content without its destruction. *Mortifie your earthly members*, saith the *Apostle*. Such a sin, saith the regenerate soul, will have my death, therefore I will have its death; I will not be content till it be crucified with the lusts and affections thereof. I shall now proceed to the 14 Verse.

Verf. 14. *And the word was made flesh, and dwelt amongst us; and we beheld the glory thereof, as the glory of the onely begotten Son of the Father, full of Grace and Truth.*

Heretofore the *Evangelist* having proved the Divinity of Jesus Christ, he commeth now to tell us of his manifestation in the flesh, and of the glory of his Person, consisting of both Natures. So as this Verse calleth to us for attention, because it holdeth forth the Object of our faith, the Person of Christ, in both his Natures. And certainly, every soul that is married to Christ, will be affected with his Person, and therefore desirous to hear of that. The difference between a wife and a harlot is, The wife desires, and loveth the husband's person, therefore careth not for his tokens, unlesse his person be enjoyed: The harlot loveth the token, and careth not for the person. It is the property of the Spouse, not to be content with the Love-tokens of Christ, but with the Person of Christ. And concerning him, ye have four things laid down here.

Christ's manifestation in the flesh, and the glory of his Person in both Natures.

First, The Incarnation of Jesus Christ, *The word was made flesh.*

Secondly, His Conversation on earth, *And dwelt amongst us.*

Thirdly, Here is a speciall manifestation of his glory, *And we behold his glory, as the glory of the onely begotten of the Father.*

Fourthly, The singular Qualifications of his Person, *Full of grace and truth.*

First, I shall begin with the Incarnation of Christ, in these words,

And the Word was made flesh.

A Clause, out of which, Bees may suck hony, and Spiders may gather poison. These words have been a stumbling-block to many *Hereticks*; and, on the other side, a sure and strong hold to many *Saints*. Some think, that when the children of *Israel* were in the land of *Goshen*, and had some

Scriptures are some Egyptians mixed with them; at the same time the light to *Hebrewes* drew wholesome waters out of the fountains, Saints, dark- and the Egyptians bloody water at the same springs; and nesse to unbe- that it was dark to the *Egyptians* in the same house, and lievers. light to the *Hebrewes*. If so, me-thinks, It affordeth that which may lead us into the Consideration of this, and the like places of Scripture. *Hereticks* have dark- nesse, and *Believers* light. The one draweth bloody wa- ters, and the other wholesome waters out of the same Text of Scripture, as ye shall hear in the application, what use may be made of this Clause. *Apollinaris* saith, That because *the Word was made flesh*. Therefore, Christ took upon his flesh, the body, but not the soul of a man.

Three things are here to be declared to you.

First, *Who is meant by the Word.*

Secondly, *What is meant by the Flesh.*

Thirdly, *In what sense the word was made Flesh.*

First, The divine nature of Christ is in *the Word*.

Secondly, The human nature of Christ, *The Flesh*.

Thirdly, The personall union, *The Word made Flesh*.

These are mysteries, by some more spoken of, and lesse understood. Things that we cannot be ignorant of, without danger; nor discourse of, without all Reverence. Things that no Eloquence of man can reach, no soul of man apprehend in the full latitude of them; Yet some thing we shall speak hereof by God's assistance.

1. By the Word, is meant the second Person in the Trinity.

First, Who is here meant by the *Word*? I answer, the second person in the Trinity so called, in that known place, *There are three that bear witnesse in Heaven, the Father, and the Word, and the Spirit; and these three, are one*, 1 Joh. 5. 8. The same person that is called the *word*, in the beginning of this Chapter, is said, *to be with God*. I shall not speak of that, because heretofore I have been large in it, but come to the second.

2. By *Flesh*, is meant the whole man.

Secondly, What is here meant by *Flesh*? *Flesh* signifieth the whole man in diverse places of Scripture. Man ye know consisteth of two parts, which are sometimes called *flesh*, and *spirit*, and sometimes called *soul*, and *body*. Now by a *Synecdoche*, either of these parts may be put for

for the whole ; sometimes the soul is put for the whole man. As when it is said , *there were so many souls in the ship with Paul*. And *seventy souls went down into Egypt with Jacob* ; sometimes flesh, or body, is put for the whole man, Rom. 12. 1. *I beseech you brethren*, by the Mercies of God, *offer up your bodies a living sacrifice*. That is, offer up your selves. And sometimes, *flesh*, which is the word in the Text, Rom. 3. 20. *Therefore, by the deeds of the Law, shall no flesh be justified in his sight*, Compare that with, Psal. 143. 2. where it is said, *In thy sight shall no man living be justified*. No flesh, saith Paul. No man, saith David ; So flesh is the whole man.

To clear this, some Quæries would be resolved.

Quæries.

First, whether Christ assumed the nature of man , or the person of a man, the whole man. He did assume the soul, as well as the body , both under the term, *flesh*. And indeed, unlesse, he had assumed the whole man, the whole man could not have been saved, saith *Damazen*. *That which was not taken, could not be healed*. If Christ had not taken the whole man, He could not have saved the soul.

1. Whether Christ assumed the nature, or person of Man.

To the first Quæry , Whether the nature of man, or the person of man ?

I answer, *The nature of man , and not a single person*. It will be dangerous to mistake here. If Christ had onely taken the person of a man , then there must have been two persons in Christ ; a person assuming , and a person assumed. Yet then , that onely person which Christ assumed, should have been advanced, and saved ; He should have saved that person, and no other , if he had assumed the person of a man. With us, the soul, and body , being united, make a person. But in Christ , the soul and body were so united, as to have their subsistence not of themselves (as in us) but in the Godhead. No sooner was the soul united in the body , but both soul and body had subsistence in the second person in the Trinity. So, not the assuming of a person, but the nature of a man , common to all the sons, and daughters of *Adam*, and *Eve*. Therefore *he took not the nature of the Angels, but the seed of Abraham*, Hebr. 2. 16. *Seed*, the first element of our nature, before our persons come to have any subsistence.

Respons.

He assumed the nature, and not a single person.

Secondly,

2 *Query.* Secondly, Why did Christ take the nature of man?
 Why the nature of Man. I answer, *That he might be a fit Mediator.* That lesson the *Apostle* giveth you, *Hebr. 2. 14. Because the Children were partakers of flesh and blood, he also took part of the same, that through death he might destroy him, that had the power of death, that is, the Devill.* His taking the nature of man, conduced to his being a *Priest*; For if he had not been man, he could not have died. And that he might be a fit *Prophet*: A *Prophet* will God raise up to you, like to me saith *Moses*. It was fit, and convenient for them to have a man *Prophet*, because they were not able to hear *Angels*, unlesse they died. And that he might be a fit *King*: The head of one nature, and members of another, make a Monster, *Hebr. 2. 11. Both he, that sanctifyeth, and they, that are sanctified, are all of one nature.* Christ is of the same nature with those, that are sanctified and governed by Him.

3 *Query.* Thirdly, The third *Query* is, whether did Christ take our nature in its Integrity, and perfection, as it was before the fall, or our nature cloathed with infirmities, as after the fall?

I answer, He took our nature cloathed with infirmities, as after the fall; which is implied in the word *Flesh*. There is a Reason, certainly, why the *Holy Ghost* rather chose to say, *Why, the Word was made flesh*, then why, *the Word was made man*; because it is according to the phrase of Scripture, when it would speak contemptibly of man, and shew him to be the lowest Creature, to call him, *flesh*, when it would set forth the weaknesse, that man is subject to. To give you one, or two Instances, instead of many, *Psal. 56. 4. I will not fear what flesh can do unto me*, that is, weak and infirm frail man; what *Flesh* can do unto me. And again, *Psal. 78. 39. He remembreth that we are but flesh, a wind that passeth away, and cometh not again.* So then the word was made *flesh*, that is, took not onely man's nature, but man's infirmities; which are expressed in that word *flesh*. And that he did take our nature, with the infirmities thereof, appeareth by, *Isai. 53. 4. Surely he hath born our griefs, and carried our sorrows, our infirmities.*

Fourthly,

4. The fourth Querie is, Whether Christ did take all the infirmities of our flesh, yea or no?

I answer, No. Our infirmities are of two sorts; some *penall* and *painfull* infirmities; others *sinfull* and *culpab'e* infirmities. Those that are culpable and sinfull, Christ did not take; for the Prince of this world came, and had nothing in him. But those that were penall infirmities, those he took; but not all of them neither: for they are of two sorts, either *Personall*, proper to some few men and women, as to be inclined by birth to the Stone, or Gout, or Strangury, or Leprosie, or some other hereditary disease; or *Naturall*, common to all the sons and daughters of Adam, as to be subject to pain, and grief, and sorrow, and hunger, and thirst, and cold. The former of these Christ did not take, because they would have been impediments to him in his Function; but the latter of these he did take.

5. The fifth Querie is, Why did Christ take these infirmities, implied in the word *flesh*?

I answer, For diverse ends, which I will but name, and have done. He took these infirmities of our nature, as well as the nature it self, *To shew the truth of his Humanity*. He had a nature that could hunger, and thirst, even as other men could. He took them, that he might sanctifie them to us. Whatsoever Christ took, that he sanctified. Saith Luther, *Christ enriched poverty, by becoming poor; and glorified shame, by enduring shame for us*. 2. He took our infirmities, *That he might set us an example of an holy life*. Had not Christ been subject to passion, he could never have set us an example of meeknesse or patience, if he himself had not been liable to passion, yet without sin. Lastly, He took these infirmities, *That we might confide the more in him, and have accesse to him with boldnesse*. Consider him an *High Priest*, that was subject to infirmities as well as our selves. *We have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all points touched as we are, yet without sin. Let us therefore come boldly to the throne of grace*. Thus ye see who is meant by the *Word*, and what is meant by *Flesh*.

I now proceed to shew you, in what sense the *Word* is said to be made *flesh*. E c First,

4. Quær.
Whether

Christ took
all our Infirmities upon
him?

Respons. Ne-
gative.

Sinfull infir-
mities Christ
did not take;
nor Penall, as
Personall;
but Penall, as
Naturall.

5. Quær.

Why did
Christ take
these infirmi-
ties?

Respons.

1. To shew the
truth of his
Humanity.

2. To give us
an example of
an holy life.

3. That we
might have
accesse to him
with boldnes

First, We must remove a false sense; then, assert the true.

The Word made flesh by taking the Manhood into God, not by converting the Godhead into Man. *The Word was made flesh.* (Take it in the phrase of Athanasius his Creed) Not by conversion of the Godhead into Man, but by the taking of the Manhood into God. *Quod erat permansit, quod non erat assumptis*; They were wont to sing so in an ancient Liturgy. Christ remaineth without any change in him, as God. I speak according to the meaning of that old *Enigmaticall Verse*:

Sum, quod eram; quod eram, non sum; nunc dicor utrumque.

It is said in the Person of Christ, I am what I was, to wit, God still; I was not what I am, to wit, Man; I am called both, to wit, God-Man. To clear it by the application of the Text, *The Word was made flesh.* Christ is called the *Word*, particularly in reference to that interhall word and conceptions, that are in a man's heart. Now if a man manifest his own conceptions, What doth he do? He assume a voice, as it were, and, by that voice, makes men to hear what his conception is. This *Word* was that that it was before, yet it was manifested in the flesh, without any change of what he was. Here ye have the false sense removed.

By assuming the human nature into the union of his Person.

Object.

Let the true sense now be asserted. *The Word was made flesh*; that is, *He assumed the Human Nature into the union of his person.* He that was God before from everlasting, doth now take man into the unity of his Person; onely there is this difference in it, The phrase seemeth to import something more, because it is said, *The Word was made flesh.* And that some *Hereticks* catch at, because, they say, One thing cannot be made another without some change. As at the marriage in *Canaan*, water was made wine, and then it ceased to be water; so, say they, If the *Word* be made flesh, it must cease to be the *Word*, for it is now made another thing.

1. Answ.

For Answer to this, first, There is no necessity of translating it, *Made*; ὁ λόγος σὰρξ ἐγένετο, *The Word became flesh.* So, ἐγενόμην, 1 Cor. 9, 20. *Unto the Jews I became as a Jew*, saith Paul; ἐγενόμην, *I became.* So, the *Word* became flesh,

flesh, by a voluntary assumption of the *Manhood*. So then, the Objection is waved, for it lyeth wholly in the Transition, *The Word was made flesh*.

Secondly, Let the Translation stand, yet it will not overthrow what hath been said; because every thing that is made another, is not infallibly changed in itself. Let us therefore distinguish of a *Naturall* change; and a *Civill* change; a *Physicall* change, and a *Politicall* change. When one thing indeed is made another by a *Physicall* change, then it ceaseth to be what it was before, as when the water was made wine. But one person may be made another, in a way of *Politicall* change, and yet continue what it was before: As, When one that is invested with Titles and Royalties of an higher nature, is pleased, out of condescension, to assume some lower Title to himself; as, When a *Soveraign Prince* is pleased to be made or created Knight of the Garter; when an *English Earl* is made a Gentleman of *Venice*: Here is the *King* made a Knight, and the *Earl* a Gentleman, and yet continue what they were: They have assumed a lower dignity, without disparagement to what they were before. And some of our *Kings* have been made free of this City of *London*, in some Companies; and it was an honour to the *Company*, not a disparagement to the *Prince*. So it is with Christ, He honored that Nature he assumed, and not lost that Nature which he had. Thus you see the meaning of this Clause, *The Word was made flesh*. Let us now see what Use may be made of it.

2. A sw.

First, We shall apply the whole Clause, and then draw some instances from particulars. Use 1.

The whole Clause may be of use, for the confutation of many *Hereticks*. Our *Evangelist* here aimed at the confutation of *Hereticks*, when he writ this *Gospel*; and this one Clause knocketh many of them in the head. It hath been the lot of the *Church of Christ*, to be alwaies conflicting, more or lesse, with that kind of men. For the first three hundred years after Christ, the great thing then was by Persecution; but after God had stirred up *Constantine*, the *Devil* leaveth playing the *Lion*, and turned to the *Fox*; what he could not obtain by force, he now seeks by fraud; and instead of Persecution, raiseth up *Heresies*. And look

as now adaies, that which should unite all Christians together, namely, the *Lord's Supper*, which we therefore call the *Communion*, is made the greatest matter of Contention in the world. The *Lutherans* and *Calvinists* fall out about *Consubstantiation*, *Lutherans* and *Papists* about *Transubstantiation*. The *Lord's Supper* is made a meer matter of quarrell, by the subtlety of *Satan*. So of old, this Personal Union, of which I have spoken all this while, the two Natures, *God* and *Man*, in one Person, was the great matter of division in the Churches of Christ. Many *Hereticks* struck at this, and this Text meeteth with many of them; I shall instance in four, but not trouble you long about them; but a little is fit to be said, that we may know what was done in former ages. Great use is of *Evangelicall History*. There is the *Heresie* of

The *Arians*,

The *Apollinarians*,

The *Nestorians*,

The *Eutychians*,

} All confuted by this
Clause.

1. The *Arians*
opinion con-
futed.

The *Arians* held, *That Jesus Christ was not true God*. This Text calleth him the *Word*, and maketh him a Person in the Trinity. It saith, *The Word was with God, and the Word was God, and that Word was made flesh*.

2. The *Apollinarians*
opinion confuted

The *Apollinarians* acknowledge him to be *God*, yea, and *Man* too; but they held, *That he took onely the Body of a Man, not the Soul of a Man*; but they say, His Divinity supplied the room of a Soul. We interpret the word [*Flesh*] rightly, for the whole human nature. Therefore the *Apollinarians* are confuted here too.

3. The *Nestorians*
opinion
confuted.

The *Nestorians* grant him to be both *God* and *Man*; but then they say, *The Godhead made one Person, and the Manhood another Person*. We interpret the word [*Made*] rightly, according as it holdeth forth an *Hypostaticall Union*. and remember what was said of Christ's assuming, not the person of man, but the nature of man. That *Heresie* is then confuted. *Here is God and Man, two Natures, but one Person*.

4. The *Eutychians*
opinion
confuted.

The *Eutychians* held but one Person in Christ; then they confounded the Natures. They say, *That the Godhead and*

and Manhood make such a mixture, as to produce a Third thing. Here they are confuted, by the right understanding of the *Hypostical Union*. I will not perplex your understandings with these things; onely see the care of the Church of God of old. It met with all these sorts of *Hereticks* in four Adverbs; the old Councils brought in the word *ἀληθῶς*, *Truly*, to oppose the *Arians*; that implyeth, that Christ was true God. The word *ἰσολῶς*, *Perfectly*, to oppose the *Apollinarians*, to shew, he was perfectly Man, consisting of a Soul, and of a Body. The word *ἀδιαιρέτως*, *Undividedly*, to oppose the *Nestorians*, to shew, that his Natures were not divided. And then the word *ἀμύχτως*, *Unmixtly*, to oppose the *Eutychians*, who so mingled the Natures, as to make a third thing out of both.

Sine Naturarum convolutione

Inconfuse.

We now come to what remaineth in the Particulars: See what they will afford us.

First, That which concerneth the Divinity of Christ, the Word; what hath been said of that, may serve to fill us all with admiration, of the love and wisdom of our God. in ordering so, that his own Son, the Second Person in the Trinity, the Word, should be made *flesh* for our salvation. *God so loved the world, that he gave his onely begotten Son.* Here is love indeed! Hardly will a man part with an onely son, yet God doth; *He spared not his own Son, but gave him to death for us all.* And yet, happily, a man may have such a son, that he careth not for; But what saith the voice from Heaven? *This is my beloved Son.* And yet he so loved the world, as to part with his *beloved Son*. One may have a son that he loveth, and yet be displeased with him, as David was with *Absolom*; but this Son did please the Father, and yet this Son is given to die. O the admirable love of God, shining in this, that the Second Person in the Trinity, is set on work to procure our Redemption! Though Reason could never have found out such a way, yet, when God hath revealed it, Reason, though but *shallow*, can see a fittest in it; because there being a necessity, that the Saviour of man should be Man, and an impossibility, that any but God should save him; and one Person in the Trinity being to be Incarnate: It suiteth to reason, that the first Person in the Trinity

1. The Wisdom and the Love of God to be admired.

Trinity should not be the *Mediator*; For who should send him? He is of none, and therefore could not be sent. There must be one sent to reconcile the Enmity, and another to give gifts to friends; *two proceeding Persons*, the Son from the Father, and the Holy Ghost from the Father and the Son; accordingly, the second Person, which is the Son, he is sent upon the first errand, to reconcile man to God; and the third Person, the Holy Ghost, he is sent to give gifts to men, so reconciled. So as to *Reason*, it is a suitable, and a very great congruity; That God having made all things by his *Word*, should now repair all things by his *Word*. That as the word of the serpent deceived man, and brought him to ruine; so the *Word* of God should restore him, and bring him to happinesse. That he that was the middle person in the Trinity, should become the *Mediator* between God, and man; That he that was the expresse Image of the Father's person, should restore the Image of God, defaced in man by his sins. Men may be too curious in such *Queries*, but where there is a bottom in the love of God, we may safely lose our selves in the admiration of the wisdom of God, in the Contrivance of the work of our Redemption. That for the first.

2. Here is both matter of Comfort, and matter of Duty.

Secondly, From what hath been said of the word, *flesh*, here, as importing the human nature, and the human nature clothed with infirmities, we may gather both matter of Comfort, and matter of Duty.

Our nature prefer'd by Christ, to union in the God-head.

First, Matter of Comfort from each of the two branches; from *flesh*, as it importeth *man-hood*; from *flesh*, as it importeth infirmity of *man-hood*. The Son of God hath taken our nature upon him, that may Comfort men; It is matter of Rejoycing to any man, when he heareth his friend is preferred. What is so neer to us as our owne nature? Behold our nature is preferred by Jesus Christ, to a union in the Godhead. Christ sitteth in Heaven with our nature; and the same *flesh* that we have upon us, onely *glorified*. It is that, which all the World cannot give a sufficient reason of, why the same word in the *Hebrew*, *Rashar*, should signifie both *flesh*, and good Tydings; Divinity will give you a reason, though *Grammar* cannot. Christ's taking of *flesh*

flesh upon him; was good Tydings to all the whole World; therefore, no wonder if one word signifie both. Abundance of comfort may be taken from hence to poor souls, when they think God hath forgotten them; To consider, Is it likely, that Christ that is man, should forget Man, now He is at the right hand of the Father, clothed in that nature that we have. When we are troubled to think it is impossible, God and man should ever be reconciled; Let us consider, that God, and man, did meet in Christ, therefore it is possible, we may meet; What hath been, may be again. The two natures met in Christ, therefore God may be reconciled to man; yea, they therefore met, that God might be reconciled to man. He was made *Emanuel* God with us; that he might bring God, and us together. When a man is troubled to think of the Corruptions of his nature, that is so full of defilement, that it cannot be sanctified; let him withall think, that his nature is capable of sanctification to the full. Christ received human nature, which was not polluted, his nature is the same; Therefore, that nature is capable of sanctification to the uttermost. Many more comforts may be raised from this Consideration, That he assumed flesh, with the sorrows of it, and the nature of it; penall infirmities. The consideration of that in generall, may give some comfort to men, because it letteth us see, that Christ is able, and willing to help us, because he hath taken our infirmities. Both these the *Apostle* holdeth out, *Hebr. 2. ult.* It is said, *In that he himself had suffered, being tempted, he is able to succour them that are tempted.* He is therefore able, because himselfe hath been tempted. As a *Physitian* that trieth the vertue of some soveraign Composition upon his owne body, he is the better able to cure another, with that Receit, because he himselfe hath tried it. Christ hath born our infirmities, therefore he knoweth better how to support us under them. I, but is he willing? yes, His willingnesse may be collected from this, That he hath taken our infirmities, *Hebr. 2. 17.* *He was made like unto his brethren in all things, that he might be a mercifull high Priest.* Christ is therefore a mercifull high Priest, because he was made like us in our infirmities.

mities. It is a great invitation to mercy, to see one in the same condition that we our selves have been in. As she said, *Haud ignara mali, miseris succurrere disco*, she had learned to pity others, because she had born the like miseries her selfe. As a woman that hath had a Child, can more pity women that are in Travaile, because she hath suffered the like pains; than other women can, that never have brought forth any Children at all. So the Lord Jesus hath felt the like infirmities, the penall, not the sinfull; therefore he is likely to pittie us, when we lie under them,

Exod. 23. 9. *Thou shalt not oppresse a stranger, for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.* Christ knoweth the heart of a man, under his infirmities, when they are onely painfull, and not sinfull, because he himselfe did undergoe such in the dayes of his flesh. Therefore, this may comfort a man as in generall, so in diverse particular Cases; when we wrestle with infirmities, suppose sorrow of heart, it was Christ's owne case. Time was, when he cried out, *March. 26. 38. My soul is exceeding sorrowfull, even to death.* The consideration of his sorrow, may help to sweeten thine, when thou art afflicted in body, and pinched. It was Christ's case, He himselfe hungred in the wilderness, and was a thirst at *Jacob's well*. He was buffeted, and scourged, yea, Crucified in the end, He felt the nails and spear. Therefore saith *Luther*, I am ashamed, that men should count my sufferings any thing, when I think of what Christ endured; So, be our sufferings never so great, we are thereby made conformable to him, who suffered the like things for us. And so for poverty, *2 Cor. 8. 9. Ye know the grace of our Lord Jesus Christ, who, though he were rich, yet for your sakes he became poor, that you through his poverty might be made rich.* The like may be said in many other Instances: whatsoever infirmity it is, we may expect, Christ will relieve us against it.

Object.

But the soul saith, Still you except sin, I would have that taken away. If Christ take not that away, I am undone. This doth not so much lie in my Text now, yet I shall speak a word to it.

I told you, Christ took our painfull infirmities, and not our sinfull. And yet I must tell you, he took our sinfull infirmities too, in another sense; not in the same way, as he took the other. He took our painfull infirmities, in a way of *Inherency*; and our sinfull ones too, in a way of *Imputation*; *Quicquid sustulit, tollit*, whatsoever Christ took away, he took. He took away our sins, therefore he took our sins, in one sense, or other; He could not take our sins, as our sorrowes. It was impossible, that sin should be inherent in Christ; His Divinity was a protection against all sins, yet He took them away by imputation. Therefore, It is said by the *Apostle*, *God hath made him to be sin for us, who knew no sin*; He knew no sin, and yet is made sin. How? Not made sin, by committing sin, for Christ was not in a Capacity of sinning; but made sin, by bearing the *Imputation* of sin; and so took upon him the *guilt* of sin, and not the *Inherency* of sin.

Ans.

As Christ took our painfull infirmities, by inherency, so our sinfull infirmities by imputation.

There be two things in guilt, a *worthinesse* of being punished, and a *destination* to punishment; The *Demerit*, and the *Destination*.

It is false to say, That Christ took the guilt upon him, in a way of *Demerit*; as if Christ himselfe had been worthy of being punished. For all *Demerit* implieth sin, either naturall, or personall; Now in Christ, was neither originall Corruption, nor actuall Rebellion. But the other thing in guilt, which is, *Pœna obligatio*, an obligation, and destination to punishment. In this sense, Christ took guilt, not because of any naturall *Demerit*, but because of his Communion in that nature, of which the *Demerit* was found; He voluntarily became our Surety, and took our Nature, that, in that nature, He might suffer for our sins. And in this capacity, God doth destinate him to punishment; in this sense, He took our sinfull infirmities. And thus ye see, what matter of comfort this truth affordeth.

It affordeth us likewise matter of duty. Lessons of piety, and Lessons of thankfullnesse.

First, *Lessons of piety*: Oh, If Christ the second Person in the Trinity, did put on man, how carefull should men be piety. to put on Christ? *Put ye on the Lord Jesus, saith the A-*

ff

postle,

postie, not making provision for the flesh, to fulfill the lusts thereof, Rom. 13. 14. If Christ assumed our human nature, how should we wrestle with God, to be made partakers of the Divine nature, 2 Pet. 1. 4. *Whereby are given unto us exceeding great and precious Promises, that by these you might be partakers of the Divine nature, having escaped the corruptions that are in the World through lusts.* If Christ became thus one flesh with us, how zealous should we be to become one spirit with Christ? 1 Cor. 6. 17. *Even as man, and wife, is one flesh; so he that is joyned to the Lord, is one spirit;* So she is married to Christ, and God looketh upon such a soull, as his owne daughter, now it is married to his Son; therefore dealeth with it, as *Caleb* did to *Achisab*. He giveth her not onely the upper Land, and nether springs, not onely outward blessings, and accommodations, but comforts, and refreshments with them; not onely the nether springs of Ordinances, but the upper springs of Comforts, and Refreshments in, and by, those Ordinances.

2 Lessons of
thankfullness.

Secondly, Here are *Lessons of thankfullnesse too*. Was the Word made flesh? Did Christ take our nature? yea, did he take our nature at the worst, after the Fall? What exceeding great cause have we to blesse his Name for ever; for this Condescension of his? Should all the Princes in the World, have come from their severall Thrones, and have gone a begging from door to door, it was not so much, as for Christ to become man for our sakes. And he took our nature not in the integrity of it, as in *Adam* before his fall, but in the infirmities of it, which came to it by the fall; As, for a man that can live of himselfe, to wear a Noble man's Livery, while this Noble man is in great favour in the Court, and hath the King's eare, this is no such great matter: But when this Noble man is proclaimed a *Traitor*, and is cast out of his Prince's favour, then for this man to wear his Cloath, and owne him, this is something hard. This is the Case, for Christ to have taken our nature as it was in *Adam*, while he stood cloathed in his Integrity, and stood right in the sight of God; had not been so much, as when *Adam* was fallen, and proclaimed *Traitor*. As *Bernard*

nam & saith, Quò pro me vilior, et mihi obarior, Domine,
 Lord, thou shalt be so much the more dear to me, by how
 much the more thou hast been vile for me. Here is Conde-
 scension indeed, that Christ should stoop so low to take
 flesh, and flesh with infirmities. You know what King
Ahasuerus did, when he met with the passage in the *Chro-
 nicles*, which laid open, what good service *Mordecai* had
 done for him; saith he, *What hath been done for this man?*
 and when he saw nothing was done, he thinks presently of
 advancing him, *Hest. 6. 3.* Let us call to our selves, and
 say, *What hath been done for this Jesus,* that hath done so
 much for my soul? If nothing at all; It is time to fall up-
 on this duty, and to think of some way to Testifie our thank-
 fullnesse to Christ. How shall we do it? Christ is above,
 we are not able to reach Him. True, but He hath mem-
 bers here on Earth, though He be in Heaven; He will take
 it as done to himselfe, if ye do it to one of them. Would
 you be thankfull to Christ, be kind to his people. Kings,
 when they go their progresse, and come to this, and that
 Town, and are presented with some Summe of Money, or
 piece of Plate; the Present they receive, to give the peo-
 ple content, but they give away the thing to some of their
Favourites. So it is with Christ, He giveth away the
 things ye tender him, he taketh it well; but he is con-
 tent, that his Children should have what you give. He him-
 selfe standeth in no need of what we can do; but if we
 do it to his people, he will accept it, as if it was done to
 himselfe, *Matth. 25. 40.* Therefore *David* maketh a full
 Confession of this, *Psal. 16. 2, 3.* *Thou art my Lord;*
 saith he, *my goodnesse extendeth not to thee, but to the Saints*
on the Earth, and to the Excellent, in whom is all my de-
light. You see what use may be made now, of what was
 said of the Divine nature of Christ, as he is called the
Word; what of his human nature, as he is said, to be made
flesh; and what followeth, and what hath been said of the
 personall union of these two natures.

Ye may from hence, take a view of one of the deepest The greatest
Mysteries in all the World; for it is one of the deepest mystery in the
 in all Religions, and the Christian Religion containeth such World, is the
Word made
Mysteries, flesh,

mysteries is the world cannot shew besides; all the depths of the world are but shallow to the things of God. Here is one of the deepest things of God, The *Word* being made flesh. There are three great *Unions*, that are three great *Mysteries*, the deepest of any that are.

The *Substantiall union*.

The *Personall union*.

The *Mysticall union*.

And this is one of them.

1. The Substantiall union.

First, The *Substantiall union* of three Persons in one Nature, and *one Substance*: So, *Father, Son, and holy Ghost*, make but *One God*.

2. The Personall union.

Secondly, There is the *Personall union*, of two Natures in *one Person*: So, *God and Man* make but one *Christ*.

3. The Mysticall union.

Thirdly, There is the Union of Severall, both *Persons*, and *Natures*, in one *Mysticall body*; and so, *Elect Angels*, and *Men*, and *Christ* together, make but one Body, whereof *Christ* is the Head.

Here are the three great Mysteries of Religion. That I speak of, is the second of these, *The Personall union*.

In the first of these, *Divines* use to observe, that there is *alius* and *alius*, but not *aliud* and *aliud*; another *Person*, but not another *Thing*. The *Father* is, *Alius a Filio*, a distinct Person from the *Son*; and the *Son* is, *Alius a sancto Spiritu*, a distinct Person from the *holy Ghost*; but not a distinct *Thing*. The *Father, Son, and holy Ghost* make but one *Essence*, there is not *aliud* to be found in them.

In the Second is *aliud*, but not *alius*; a distinct *Thing*, but not distinct *Persons*: The *Human Nature* is a distinct thing from the *Godhead*, and the *Godhead* a distinct thing from the *Manhood*; but not a distinct person from the *Manhood*; for *God and Man* make but one *Person*.

In the Third, the *Mysticall union*, there is both *aliud* and *alius*, but not *alienus*: There is distinct *Things*, and distinct *Persons*; the *Angelical Nature* and *Human Nature*; the persons of *Believers*, and the Person of *Christ*: but there is not *alienus* amongst them. One of these are united to another in near relation; they are not *aliud*, one from another. Though there be *different things*, and *different persons*, there is

is a union between them. That is one thing that ye may learn from hence.

Secondly, Ye may learn from hence a ground of that communication of Properties, which is a very myfterious thing in Religion; that which they call, *Communicatio Idiomatum*, a thing not so easily understood. But by reason of this personall union of the two Natures in Christ, there is a communication of Properties; that is, That which belongeth to the *Manhood*, may be ascribed and given to *Christ*, though denominated from the *Godhead*; and that that belongeth to the *Godhead*, may be denominated to *Christ*, because it belongeth to the *Manhood*. A man may truly say, The Son of *Mary* made the world. Here *Christ* is denominated from his human Nature; but it is *Christ* as *God* that made the world, not *Christ* as the Son of *Mary*; for he was not the Son of *Mary* till many thousand years after the world was made. On the other side, you may say, *The Son of God was crucified, and shed his blood upon the Crosse*. Here ye ascribe that to *Christ*, under the denomination of *the Son of God*, which belongeth to him as Man; to shed his blood, as God, he hath none to shed. But yet, this may properly be said, because the Person is both *God* and *Man*. It is not without precedent in Scripture, Joh. 3. 13. *No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven*. Christ here, when he conversed upon earth, he said, The Son of man was in heaven; Why? Because that Person was in heaven according to his *Godhead*; and yet the Son of man denominated from the *Godhead*, is said to be in heaven, whereas nothing more certain, that *Christ-Man* was upon earth, and yet in heaven, as *God*. And so on the other side, Act. 20. 28. *Take heed to the flock, over which the holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood*. God hath no blood, yet God is said to purchase the Church with his blood; because that Person which was God, had blood to shed, according to his human Nature; though it was *sanguis humanus*, yet it was *sanguis Dei*. It was human blood, yet the blood of that Person, which

How the Son
of *Mary* made
the world,
and how the
Son of *God*
shed his blood

was God as well as Man. Now the ground of all this, is that personall union, *The Word being made flesh*. Divines have laboured much to make this clear, therefore have invented divers Comparisons; I shall tell you of one or two of them. They suppose a flaming fiery Sword; here is a union of the metal and of the fire, that are met together in this sword; and therefore there may be a communication of the properties. This fiery thing may be said to cut, and this sharp thing may be said to burn, because they are so united in one sword. Or thus, They suppose a man under two capacities, one and the same man that hath skill in two Sciences; suppose he is both a good *Physitian*, and a good *Lawyer*. Now one may, in propriety of speech, say, This *Physitian* is a *Lawyer*, and this *Lawyer* is a *Physitian*, because both meet in one man. A man may say, This *Physitian* is a diligent follower of his *Clynt's* businesse, and this *Lawyer* is very good at curing his *Pasients*. Or thus, A branch of a *Vine* is grafted into the stock of an *Olive-tree*, and that so, as it takes of each tree: both the *Vine-branch* and the *Olive* bear according to their severall natures, yet are in the union both of one tree; but both *Grapes* and *Olives* grow upon it. One may say, This *Vine* beareth good *Olives*, and this *Olive-tree* beareth good *Grapes*, because united in one tree. So it is in respect of the *Manhood* united to the *Godhead*. This *Son of Mary* made the world, and this *Son of God* shed his blood upon the *Crosse*. But, no more of this, *The Word was made flesh*.

— and dwelt amongst us, and we beheld his glory
the glory as of the onely begotten of the Father,
full of Grace and Truth.

I now go on to what remaineth, *And dwelt amongst us*, *ἐσκήνωσεν ἐν ἡμῖν*. The word signifieth properly, *Dwelling as in a Tabernacle*; *ἐσκήνω* signifieth a Tent, *ἐσκήνωσεν* signifieth, to dwell in a Tent or Tabernacle. Then this Clause, *Dwelt amongst us*, is capable of a three-fold sense, though, as I suppose, but one is here intended.

There

There is

a *Mysticall* sense,

a *Spiritual* sense,

a *Civill* sense,

} of these words.

First, A *Mysticall* sense; and, according to that, this phrase, *Dwelt amongst us*, is an amplification of the former, *The Word was made flesh*; and implyeth this, That the Divinity of Christ dwelleth in the human Nature as in a Tabernacle, *ἐν ἡμῖν, in us*; the plurall number noteth the human Nature, and implieth (as diverse go this way, especially the Greek Fathers, and the Arabick and Syriack, all give this sense of this place, to intimate) *That the habitation or dwelling that Christ assumed to himself, was not the Person of man, but the Nature of man*; and therefore dwelt in us. There is a place of Scripture that seemeth to favour this sense, Col. 2. 9. where ye find it thus said, *In him dwelleth all the fulnesse of the Godhead bodily*. As if so be he should have said, The Godhead dwelt in the body of Christ as in a tabernacle, or tent, which it had erected for its own habitation. *Dwelt, and dwelt bodily*.

1. The Divinity of Christ dwelt in the human Nature

Secondly, There is a *Spiritual* sense of this Clause; and according to that, the meaning is this. *Dwelt in us*, namely, by his Spirit, by influence from heaven; and this way *Cassiodorus* goeth, Left men should suspect, saith he, because of what was said before, *The Word was made flesh*, that now we are to have none but fleshly communion with the Son of God: Though It was made flesh, yet he dwelt, *ἐν ἡμῖν, in us*, by his Spirit, and conversed with us in that respect; and this is implied in the Preposition *ἐν*. We say not, *inter nos*; but, *in nobis*. If he had meant it of Christ's dwelling in the world, he would have said, *Inter nos*; but he saith, *In nobis*: that implyeth a communication of himself to our inward man, according to that sense which other Scriptures hold forth, *That Christ-Man dwelleth in our hearts by faith*, Ephes. 3. 17. 2 Cor. 6. 16. *God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people*.

2. Christ

dwelleth in us by his Spirit.

Thirdly, There is a third sense of these words, that is, a *Civill* sense. *Dwelt amongst us*, that is, *Conversed amongst us*,

3. By his conversing amongst us.

us, as one man converseth with another. He took upon him the form of a servant, and was in the likenesse of man, and carried himself for about 33 years upon earth as a man. This is his dwelling amongst us, and that is the most proper sense in this place; though there be a truth in all the former, yet neither of them is here intended; not the First, which I call the *Mysticall sense*, because the human Nature of Christ was not assumed like as a *Tabernacle* or *Tent*, which is pitched for a while, and then removed; but as a *Mansion*. The *Divinity* took up his habitation for ever in the *human Nature*. Christ now continueth, and shall for ever, as true Man, as he was when he was born of the *Virgin Mary*. In that place, Col. 2. 9. the Apostle useth another word, where he saith, that *all the fulnesse of the Godhead dwelleth in him bodily*; the word is not, ἐσκήνωσεν, as in a *Tabernacle*; but, κατοικεῖ, as in a *Mansion* and *abiding place*. He so took the human Nature, as never to lay it down again. Therefore not as in a *Tabernacle*. As for the *Spiritual sense*, that cannot well be the meaning here: Though it be true, that Christ dwelleth in the hearts of his Saints, and converseth with their spirits; yet, the *Evangelist* speaketh of some kind of habitation amongst men; but this kind of habitation, dwelling in our hearts, was that which was usually in the *Word* from the beginning of the world; so he dwelt amongst the Jewes, for they were his beloved people long before he was *Incarnate*. Besides, this was ceased when the *Evangelist* wrote. *The Word was made flesh, and dwelt amongst us*, ἐσκήνωσεν, *habitavit*, in the Præterperfect Tense. If ye take it of Christ's conversing amongst men upon the face of the earth, he did dwell amongst them so; but he did not dwell amongst them at this time, that was past; but his dwelling in his Spirit amongst us, that is not past: Joh. 6. 56. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*. It remaineth therefore, that the sense of this place is plainly thus (not to seek into abstruse senses) *The Word was made flesh, and dwelt amongst us*; that is, *Conversed amongst men as a man*. And therefore that of *Cajetan* hath no validity in it; for [ἐν] doth sometimes signifie *in*, as well as *amongst*: Act. 18. 11. *He continued there a year and six*

fix months, teaching the Word of God amongst them; *ἐν αὐτοῖς*, and so our Translators, well, have it here. *Dwelt*, not *in*, but amongst us; Well then, *the word made flesh*, pitched his Tent upon earth, and dwelt amongst men. If ye will have it in a way of Observation, that must be so. Ye have the Emphasis of the originall words.

For the explication of this, Three sorts of men were wont to dwell in Tents. And the allusion here may be to all three.

Shepherds.

Sojourners.

Souldiers.

Shepherds, First: *Isaiah 38. 12. Mine age is departed, and is removed from me as a shepherd's Tent.*

1.

Sojourners, Secondly: as the Israelites in the wilderness, they dwelt in *Tents*, and, in memory of that, they after kept the feast of *Tabernacles*, *Psal. 120. 5. We is me, that I sojourn in Mesheck, that I dwell in the Tents of Kedar.*

2.

Souldiers, Thirdly: *And David said to him, Go home unto thine owne house. But Uriah said to David, Is the arke of Israel, and Judah abiding in Tents? And my Lord abiding in the open field? And shall I go home to my house?*

3.

Now Christ was all these three, a *Shepherd*, a *Sojourner*, and a *Souldier*, and therefore is said, to dwell, in these three respects, as in a *Tabernacle*.

First, As the great and good *Shepherd*, for both these terms are given to him, *Joh 10. 11. I am the good shepherd*, *saith he, the good shepherd giveth his Life for his sheep.* That is a good shepherd indeed! Other shepherds they provide food for their sheep, but they cannot give them a fleece; Christ provideth both food, and fleece for his sheep. And whereas other *shepherds* sell their sheep to the slaughter, that they themselves may be maintained by them; here is a *shepherd* slaughtered for his sheep, *I am the good shepherd, the good shepherd giveth his Life for the sheep.* Some other good *shepherds* may venture their life for their sheep; As *David* run a hazard, to venture his Life to rescue the sheep from the *Lion*. But Christ did more than

1. Christ the good Shepherd.

run a hazard, for He gave his Life.

2. Christ a
Sojourner.

Then Christ dwelt in Tents as a Sojourner. Ye have a distinction of *Viatores*, and *Comprehensores*, amongst *Divines*; They say, that all the people of God in their Pilgrimage towards Heaven, are *Viatores*, and the Saints above in the state of Glory, are *Comprehensores*, in that they are at home; now the Lord Jesus Christ he is both. There is that difference between a Saint in Heaven, and a Saint on this side Heaven. Christ in the dayes of his flesh, was at once a *Traveller*, and a *Comprehensor*. For he alwayes had the fruition of God, in that respect he was a *Comprehensor*; and yet in the 33 years of his abode in the flesh, he was a *Viator*, and a *Traveller* in the way; therefore he is said, to have *drunk of the brook in the way*. He speaks of a *sojourner*, as one going to, and fro, Joh. 16. 8. *I came forth from the Father, and am come into the world; and again I leave the world, and go to the Father*. Here is his *journey*, as it were severall journies, that Christ took in the dayes of his Pilgrimage, as a *Sojourner*.

3. Christ a
Souldier.

Thirdly, He pitcht his Tents here amongst men, as a *Souldier*, for indeed so he is. Ever since the fall, the World hath been divided into two parts, all shall be united then, but now the Devill goeth away with the greatest part, as the Prince of this World, and the Lord Jesus appeared on the other side, as the Captain of our salvation. Ye have him under that notion, Hebr. 2. 10. *It became him, from whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings*. Accordingly he appeared to *Josuah*, Jos. 5. 12. *with a sword in his hand, as the Captain of the Lord's hosts*. Therefore it is, that when a man is excommunicated, the Apostle's phrase is, *That he may be delivered up to Satan*; because he is now cast out of the visible Church, and so deduced again unto Satan's government. In all these respects, ye see, both as a *Shepherd*, a *Sojourner*, and a *Souldier*; Christ is properly said to pitch his Tents amongst us, which is the importance of the Greek word in the Text.

Use 1.

I shall not passe this over without some Application,
The

The consideration of Christ's dwelling amongst us, may be of use, to let us see, the Faithfullnesse of God for our Incouragement, and the Condescension of Christ for our Imitation.

First, The faithfullnesse of God, for our incouragement: 1. Gods faith-
Be pleased to look into *Exodus*, and *Leuiticus*, you shall find an old promise; *that God would come and dwell amongst his people*. It is said in *Exodus* 12. 43. *I will dwell amongst the Children of Israel, and will be their God*. It is said, *Leuiticus* 26. 12. *I will walk amongst you, and will be your God, and ye shall be my people*. Now this promise, is of the nature of diuerse, in the Scripture, that haue their graduall accomplishments, and are fulfilled, by piece-meal, by degrees; *I will dwell amongst you*, saith God, He promised then, when the people of Israel were in the wilderness. The first fulfilling of this promise was, when the Tabernacle was made in the wilderness, this was a Testimony of the presence of God. A further fulfilling of this promise was, when *Solomon* built the Temple, 2 *Chron.* 6. 2. *I haue built an house, and habitation for thee, and a place for thy dwelling for ever*. But when Christ came in the flesh, here was a farther fulfilling of that promise; Then came He, of whose Body the Tabernacle, and Temple, were but types. *Destroy this Temple*, saith he, *and I will build it up in three daies*, speaking of his body; now here is the promise fulfilled in a remarkable way: and yet there is to be a farther fulfilling of the same promise still. That ye may see, that God maketh good the same promise many times, diuerse times over, *Revel.* 21. 3. *Behold the Tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himselfe shall be with them, and be their God*. There is a farther state of happinesse yet to come, wherein this promise is to be made good, *That God will dwell amongst men*.

Secondly, See the Condescension of Jesus Christ, 2. Christ's
though, *He was the delight of his Father from all Eternity*, Condescension
Prov. 8. Yet to shew his delight to the soules of men, he to dwell a-
will come and dwell amongst them, *Prov.* 8. 31. *I was by mongst men.*
him, as one brought up with him, I was daily his delight,

rejoycing a waies before him, rejoycing in the habitation of parts of the world, and my delights were with the sons of men. To manifest this, before he did actually come in the flesh, he was often pleased to take a body for a time, and to lay it down again; to appear in human shape, *præcludere Incarnationi*, as they use to call it; He acted the Prologue of his Incarnation, before he came really. He appeared to *Abraham*, and to *Joshua*. But after he did assume a real body into personall union with himself, which he did never till now, he took it of the *Virgin Mary*. Here is infinite condescension, that he who lay in the Father's bosome, should not abhor the Virgin's womb. If it were such a commendation of *Moses* his faith, Heb. 11. though he were in great pomp at the Court; yet, *by faith he chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season*. Though he were a favourite at Court, yet he would joyn himself with a sort of poor *Brick-makers*. Then, what a condescension is it of the love of God, that he would send his Son to dwell amongst us, poor dust and ashes!

1. As our
Shepherd, he
protects us in
our fallen
condition.

Then, from Christ's dwelling amongst us as in a tabernacle, as it referreth to his condition as a *Shepherd*. Something we may learn from hence; Whom to have recourse to, and to be protected by, in our fallen and relapsed condition: *We were all as sheep going astray*, 1 Pet. 1. ult. *but are now returned to the Shepherd of our souls*. Poor sheep, going astray, and must for ever go astray, they cannot know the way to return home. But now, Lo, Christ commeth, dwelleth, and pitcheth his tents amongst us, that under him we may have protection. *I shall want nothing*, saith *David*, *for the Lord is my shepherd*, Psal. 23. ult. Seeing Christ came to pitch his tents, we should hear his voice; *My sheep hear my voice*. Now Christ is in heaven, no voice is to be heard but by the Ministry: therefore all those Exhortations which the Minister giveth to the people, they all come from this great *Shepherd*, and are accordingly to be heeded. Eccles. 12. 11. *The words of the wise are as goads, and as nails fastned by the masters of assemblies, which are given by one shepherd*. Those Officers which Christ hath fastned in

in the Church, they are as nailes fastned to the Assemblies. Therefore such as listen to the voice of *your shepherds*, according to the Word, when this *great Shepherd* shall come, they shall receive a Crown of life.

Secondly, Christ pitched his tents amongst us as a *Sojourner*. This should teach us to be conformed to Christ, even in this particular. He did but pitch a tent, he did not take up his aboad upon the face of the earth. We must carry our selves as strangers and pilgrims in the world, and not look at our selves as at home here. Ye know what the Psalmist saith, *I am a stranger*, Psal. 39. 12. *Hear my prayers, O Lord, and give ear to my cry, hold not thy peace at my tears; for I am a stranger with thee, and a sojourner as all my fathers were.* Ye know what is said of Abraham, Isaac, and Jacob, and those *Patriarchs* of old; they dwelt in tents, saith the Apostle, Heb. 11. 8, 9. *By faith Abraham, when he was called to go out into a place, which he shou'd after receive for an inheritance, obeyed, and he went out, not knowing whither he went. By faith he sojourned in the land of promise as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. And so, vers. 16. Now they desired a better country, that is, an heavenly.*

Beloved, not to dwell here, Look about you, and ye will find nothing but *Tabernacles*; no *Mansions*, till ye come to heaven. While we live, What are our bodies, but as so many *tabernacles* to our souls? It is a Scripture-expression, 2 Pet. 1. 13, 14. *I think it meet, as long as I am in this tabernacle, to stir you up, knowing that shortly I must put off this tabernacle.* While we live, our bodies are but *tabernacles* to our souls; and when we are dead, the graves are but *tabernacles* to our bodies. Psal. 16. 9. *Therefore did my heart rejoyce, and my tongue was glad; moreover my body shall rest in hope.* Because neither must our souls remain long in our bodies, nor our bodies in the grave. If we will have *Mansions*, we must look to *Heaven*; *In my Father's house are many mansions.* Therefore dream not of *mansions* here below.

Thirdly,

3. Christ, as a
Souldier,
learneth us to
be encouraged

Thirdly, Christ pitched his tent amongst us, as the Captain of our salvation. Let this encourage us; we have one that's able to encounter with Satan, if he bring all his forces into the field together. Let him be a roaring lion, here is a ruling Lion, *the Lion of the tribe of Judah*, that can encounter him; that putteth upon us the whole armour of God. They say, that a very Army of *Hares* and *Hares*, led by a *Lion*, their Commander, are able to do great matters, because the *Leader* putteth courage into them by his valour. Let Christ put courage into us. As that great Commander said, when the Scouts came and told him, that so many thousands were coming against him, more than they were: Why, saith he, How many thousands do you reckon me for? intimating, that he was worth many thousands of his enemies. So, For how many thousands do you reckon Christ, when you go out against the World, and the Flesh, and the Devill? I passe to the next.

And we beheld his glory, as the glory of the onely begotten Son of God.

Here is the speciall manifestation of Christ's glory. The Disciples beheld the glory of Christ, as the glory of the onely begotten Son of the Father. Let us take the words as they lie. Here the Spectators were the Disciples of Christ, they were the men that beheld; and, in that respect, they were the blessed men, more blessed then the Fathers before them: Matth. 3. 16, 17. *Blessed are your eyes for they see; and your ears, for they hear. For, verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.*

We beheld, there is the View.

The word is emphaticall, *Ἰδὼμεθα*, *we beheld*, as in a theater, as men behold things presented to them on a Stage; they behold them with a great deal of earnestnesse and delight: That the word implieth.

Ye have heard what the Object is, *the glory of Christ, We beheld his glory*, which is the shining forth of excellency; such appeared in Christ. The

The Specification of that Object, What kind of glory?

Why? the glory as of the onely-begotten of the Father. We read in Scripture of severall sorts of glory.

There is the glory of the Celestiall bodies, the Sun, 1. Glory of Moon, and Stars, of which it is said, Gen. 1. 5. 10. There Celestiall bodies are the glory of the Sun, and the glory of the Moon, and the other glory of the Stars; for one Star differeth from another in glory.

We read of the glory of Man, 1 Pet. 1. 24. All flesh is 2. Glory of grass, and all the glory of man as the flower of the grass. Man.

The glory of Man, because as the Stars, and Sun, and Moon, excell inferior bodies, so they excell the Beasts; there is a shining forth in him, beyond what is in the creatures that have no reason.

We read likewise of the glory of the Angels, who are 3. Glory of therefore called the Cherubims of glory, Heb. 9. 5. And over it the Cherubims of glory, shadowing the Mercy-seat, of which we cannot now speak particularly.

But, there is beyond all these (for all these are but created Glories) there is the glory of God, of which he himself 4. The Glory of God. saith, He will not give it to any other. This is the Glory

of which we read in the Text, He will not give it to another, Isa. 42. 4. I am the Lord, that is my name, and my glory will I not give to another. I, but Christ was himself of the same Nature with himself; therefore the glory they saw in Christ was the glory as of the onely-begotten of the Father. Some difference is in these words.

First, In that Christ is said to be the onely-begotten. Do 1st. Object. we not read in the thirteenth Verse of this Chapter, of other children of God, which were born, not of blood, nor of flesh, nor of the will of man, but of God? How then is Christ the onely begotten, seeing God hath other children, and other begotten children too? That will not serve the turn, to say, We are adopted Christs, as his begotten. Saith James, Jam. 1. 18. Of his own will began he us with the word of truth, that we should be a kind of first-fruits of his creatures. If God hath begotten us, how then is Christ the onely begotten of the Father?

Answer, Out of this place of St. James, Of his own will 1st. Answ. began

begat he us. There yet the difference, Christ is the be-
gotten of the Nature of the Father, we are begotten of the
Will of the Father, *Of his own will begat he us.* Christ
is a Son of eternall generation, we are sons by adoption. He
begotten of his Nature, and we begotten of his Will. And
so in that sense Christ is the only begotten, because the
only Naturall Son of God.

2d. *Object.* Still here is a farther difference, *We beheld his glory, as
the glory of the only begotten of the Father.* In this Parti-
cle, *ως*, that which is but as another thing, is not the same
thing, *simile non est idem.* Whymow we hold out, and that
according to truth, that the glory of Christ was the very
self-same glory which God the Father had; the self-same
glory which is due to God, is due to the Son of God. There-
fore it is here said, *It was the glory as of the only begotten.*

2d. *Answer.* For that you must know, that the Hebrew *Ceph*, and the
Greek *ως*, is two-fold; there is a two-fold [*as*] in Scrip-
ture, one of *Similitude*, the other of *Identity*. There is [*as*]
Similitudinis, & *Veritatis*, an [*as*] of comparison. As for
example, If one shall see a Noble-man richly attired, and
bravely attended, to go through the streets, and say, Such a
Noble-man goeth, *ως Βασιλεὺς*, as a King; here is an [*as*]
of *similitude*. If the King himself should be going to Par-
liament, in great state, we may truly say of him, he goeth
in state, *ως Βασιλεὺς*, as a King. Here is an [*as*] of *Verity*
and *Identity*. The former was but an [*as*] of *similitude*. And
there are many places of Scripture, where [*as*] doth not
note a *likenesse*, but the *self-samenesse*, (as I may so speak)
an *Identity*. It is said of John the Baptist, that all the people
looked at him, *ως προφήτης*, as a Prophet: Matth. 14. 5.

* *Herod.* When * he would have put him to death, he feared the mul-
titude, because they counted him, *ως προφήτην*, as a pro-
phet. Do you think the multitude looked at John, as if he
had been something like a prophet? No, they took him for
a Prophet indeed; yea, it is expressed, *they counted him for
a prophet.* Phil. 2. 8. the Apostle speaking of Christ, *being
found in fashion of a man, he humbled himself.* What, was
not Christ really Man? Yes. But he being found, *ως ἄν-
θρωπος*, in fashion as a man. Here [*as*] is an [*as*] of *Identity*,
not

not an [as] of *similitude*, As a man, that is really so. As a man, that is the onely begotten Son of God, that is, really the onely begotten Son of God. Ye have the words expounded.

Now for the proof of this, *The Disciples beheld the glory of Christ, as the glory of the onely begotten Son of God*; you shall have their owne Testimony, 1 Joh. 1. 1, 2. *That which was from the beginning, which we have heard, which we have seen with our eyes, which we have lookt upon, and our hands have handled of the Word of Life; for the life was manifested, and we have seen, and bear witness, and shewed unto you, that Eternal Life, which was with the Father, and was manifested to us.*

Other men they saw Christ, as well as the Disciples did; but not so much into Christ, as the Disciples did; As the Temple of Solomon was all beautifull without, of costly work, fair, and comely stones, but within, it was all over-laid with Gold. To see Christ, and to see in- to Christ, is not the same thing.

The Passengers that went by, they could see the out side of the Temple, and could not but acknowledge a beautifull frame; but the Priests, that served within, they saw it all over-laid with Gold, and so saw a farther beauty. All the Jewes, amongst whom Christ conversed, might behold his out side, but the Disciples had a farther in sight into Christ. *We beheld him, that is, we beheld him, as the word of Life, and saw his glory, that is, as of the onely begotten Son of God*; Whereas others saw his glory, that is, as of a Man, that did many glorious things; but these saw the glory of God, through the *Manhood*.

For the farther manifestation of this, I shall shew you in what things, and at what time, the Disciples beheld the glory of Christ, and then proceed to Application.

First, In what things.

In his Oracles.

In his Miracles.

First, In his *Oracles*, namely his discourses, and Sermons, and Heavenly sayings, that proceeded out of his mouth. They came from him with such a glory, as amazed the hearers; and made them acknowledge, that he spake with authority, Matth. 7. 28, 29. *It came to passe, when Jesus had*

1. The things wherein Christ's glory appeareth.

1. The glory of Christ seen in his Oracles.

Hh

ended

enae these sayings; the people were astonished at his Doctrine; for he taught them as one having authority, and not as the Scribes. Here was a dazelling glory shined out from the words of Christ, in so much, as they could scarce apprehend him; they had not power to lay hold on him, but remained, and said, *Never man spake like this Man.* What was flatteringly said of Herod, is true of the Lord Jesus Christ, in regard of his Ministry; *The voice of God, and not of man, not of meer man, but of him, that was both God and Man.* So this glory the Apostles saw in his Oracles, for they conversed with him.

2. In his Miracles.

Secondly, In his *Miracles*: Divine glory shined in them. As it is said of the first Miracle he did, Joh. 2. 11. *This beginning of miracles did Jesus in Canaan of Galilee, and manifested forth his glory, and his Disciples believed on him.* And so, when he had raised Lazarus from the dead, it is said, Joh. 11. 4. *This sickness is not to death, but for the glory of God, that the Son of God might be glorified thereby;* The Lord Jesus Christ intended his owne glory in raising of Lazarus (And so by all his other *Miracles*.) This was a *Divine glory*: Because, never any raised the dead, as he did. Other instances ye have of others, raising some dead ones, as Elisha the Shunamites son, 2 King. 4. 23, 34. and Paul, Eutychus, Acts 20. 10. But here is the difference, Christ raised them by his owne power, they by the power of Christ. So, *The glory, as the onely begotten of God, appeared onely in his Miracles, and not in theirs* Luk. 14. 7. It is said of Christ, *He touched the bier, and they stood still, And Christ said, I say to thee, Arise.* Here Christ speaks to men, *I say to thee*: whereas, what the Apostles did, they acknowledged it done, not by their owne power, but by Christ, Acts 3. 12, 13. And when Peter saw it, he answered unto the people, *Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power, and holinesse, we had made this man to walk; The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate: His Name, through faith in his Name,*

Name, hath made this man whole. So as it was the Glory of Jesus; that appeared even in the Miracles of the Disciples; These are the things wherein he did especially appear.

For the times, they are these two,

The time of his Transfiguration.

2. The times, when.

The time of his Ascension.

1. At his

First; The Disciples beheld his glory, as the glory of the only begotten of the Father, at his Transfiguration; of which ye read, Matth. 17. When his Face shined, and his Raiment glittered, having Moses, and Elias, James, Peter, and John there; who were the spectators of all. This Moses had begged long before, and said, Lord shew me thy glory; Some piece of an answer God gave him, when he passed before him, and shewed some piece of his glory. But here God sheweth his glory upon mount Tabor, when Christ was Transfigured; We beheld his glory, namely, at the Transfiguration. John was one there, and Peter was another, as well as John. And he speaks clearly of it, 2 Pet. 1. 17. For he telleth you of the voice that came from the excellent glory; saying, This is my beloved Son, in whom I am well pleased, hear him. Referring to that time, and that place, the time of our Saviours Transfiguration upon that Mount, Mark 9. 2, 3, 4, 5. vers. And after six daies, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain, apart by themselves, and he was transfigured before them; and his raiment became shining exceeding white as snow, so as no fuller on earth can whiten them. And there appeared unto them Elias, with Moses, and they were talking with Jesus.

Transfigura-
tion.

Exod. 33. 13.

2. At his As-
cension.

The second time, wherein they beheld this glory of Christ; was the time of his Ascension, which the Disciples were spectators of, Acts 2. 9. And when he had spoken these things, while they beheld him; He was taken up, and a Cloud received him out of their sight. This cloud was Veh'entum Regale, a Royall Chariot, wherein Christ rode up to glory; And glory was not onely the terme, to which he went, but he went in a glorious way. As you may understand that in Timothy, Great is the mystery of

godlinesse. God manifested in the flesh, seen of angels, believed of in the world, received up into glory, &c. You see by this time the truth of the Proposition. Let us see what use we can make of it, and then proceed.

Use 1.
Christ was incarnated, to shew his Glory.

First, take notice of one great end of Christ's Incarnation, which was, That his glory might be seen: *He was made flesh, and dwelt amongst us, and we beheld his glory.* Till then, the glory of Christ was invisible; but now, by taking flesh, he exposed himself and his glory to view: *God manifested in the flesh,* 1 Tim. 3. 16. Indeed, the flesh of Christ was a vail to him, but a mirror and glasse to us. To him a Vail, to observe the glory which he had from all Eternity with God the Father, as the Son of God; but to us a Mirror, in which we beheld this glory of God, which was never till now exposed to view, or not so fully. As God is invisible, so his glory is too dazzling for our weak eyes. But we that cannot behold the Sun in its sphear, may behold the Sun in a bason of water. We that cannot behold the glory of God, as in it self, may behold it in Christ, in the veil of his flesh. Therefore he was manifested, that he might be seen.

2. Let us take a view of his glory, as the Disciples did.

Secondly, Be exhorted from hence, to take a view of the glory of Christ, as the Disciples did: We cannot in the same manner, yet we have one way wherein we may do it: For Christ exposeth himself and his glory to believers in the glasse of the Gospell; 2 Cor. 3. ult. *But we all with open face, beholding as in a glasse the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.* To that end, he hath appointed the Ministry of the Word, and furnished his Ministers with gifts: 2 Cor. 4. 6. *God who commanded light to shine out of darknesse, hath shined in our hearts, that we should give the knowledge of the glory of God in the face of Jesus Christ.* Therefore in your attendance upon the Ministry of the Gospell, let it be your aim, still to see something of Christ's glory in it: And do as the Disciples did, *We beheld his glory as in a Theater.* Let it be our care to view Christ, and the things of Christ, as they are represented to us in a Theater. Ye know how greedy men are of such objects, they cannot satisfie their eyes with seeing *Pagans,* and

and such kind of shoves; besides, things upon a Stage are seen with a great deal of delight: Inſomuch as *Auguſtine*, when he would expheſſe the joyes of Chriſtians, in the miſt of their greateſt ſorrow, hath this excellent expreſſion of it, *Orantium dulciores ſunt lacrima, quàm omnium gaudia Theatrorum*, ſaith he, *The tears of praying Chriſtians have more ſweetneſſe in them, than all the joyes of the Theaters, or of the Siages.* Certainly, there never came ſuch a ſpectacle, never ſuch a thing to be viewed, as the glory of Chriſt is, never any thing ſo well worth the viewing. Let it therefore be our care to do as the *Apoſtle* exhorts us, *to be looking up to Jeſus.* That is very emphaticall, *Heb. 12. 2. Looking unto Jeſus, the author and finiſher of our faith; who for the joy that was ſet before him, endured the croſſe, and deſpiſed the ſhame, and is ſet down at the right hand of God.* The word is, ἀποβλέψας εἰς τὸ Ἰησοῦς, which hath a double force in it, ἀπό, and βέβω; *looking off, firſt; and then, looking upon.* We muſt look off from the world, which our hearts are too much glued to, and then look up to *Jeſus*; otherwiſe, if we buſie our minds too much with carnall things, our hearts will be ſo full of the reliſh of them, as we cannot favour of the things of God. Certainly, brethren, we have preſidents for this; take *Paul*, a man that buſied himſelf in this great work, of beholding the glory of Chriſt, throughout his whole courſe, after his converſion; therefore he deſired no other learning but Chriſt crucified, *1 Cor. 2. 2. I determined not to know any thing amongſt you, ſave Jeſus Chriſt and him crucified.* He valued no other wealth, but the knowledge of Chriſt, *Phil. 3. 8. I count all things but loſſe and drotte, for the excellency of the knowledge of Jeſus Chriſt my Lord; for whom I have ſuffered the loſſe of things, all things, and do count them but dung that I may win Chriſt.* Where was his learning, and wealth, and joy, and great delight? It was in the beholding of Chriſt; he gloried in nothing elſe, *Gal. 6. 14. God forbid that I ſhould glory, ſave in the croſſe of our Lord Jeſus Chriſt.* Beloved, the Croſſe of Chriſt ſhall be our Crown, if we love to make the glory of Chriſt our ſtudy.

The know-
ledge of Chriſt
to be prefer-
red before all
things.

3. Meditation
on Chriſt's ex-
cellency, raiſe

Thirdly, take this third uſe into your meditations, of

eth our apprehensions above all created glories.

the excellency of Christ, raising your apprehensions above all created glories; for his glory is the glory *as of the only begotten of the Father*. Ye wrong Christ, if your apprehensions of him be not higher, than those you have of any creature. His hath a glory far above theirs, above the glory of the *Celestial bodies*, and the glory of *Men*, above the *Angels* and *Cherubims*. Therefore the Apostle taketh a great deal of pains, to prefer Christ above the *Angels*, that our thoughts may go beyond in the excellency of Christ above any other creatures. Whence it is, that *Job. 5. 23. all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him*. So I have done with that Clause.

4. The fourth thing in my Text remaineth, that is, The singular *Qualifications* of Christ's Person,

Full of Grace and Truth.

All sorts of grace in Christ

Christ was full of grace and truth, That is our Observation. *It pleased the Father*, saith the Apostle, *Col. 1. 19. that in him should all fulnesse dwell*; all fulnesse, of all sorts of grace, whether ye look to the kinds, or degrees of grace, the fulnesse of both sorts. There were all kinds of grace in Christ. Those graces which were scattered amongst the Saints, one excelling in this grace, another in that; *Moses* in meeknesse, *Job* in patience, *David* in thankfulness, and *Joseph* in chastity, and so in the rest; they are all united in Christ. So for the measure and degrees of grace, as he hath of all kinds, so the utmost degree of every kind. To Ministers, graces are given in a scant proportion, and measured out, according as God hath allotted to every one his proportion, as the Apostle speaks, *Ephes. 4. 7. Unto every one of us is grace given, according to the measure of the gift of Christ*. But to Christ himself, it is above measure, *Job. 3. 34. God gave not the Spirit by measure to him; he doth not stand meting it out, but poureth it out upon him*. So that look whatsoever grace a human nature, void of sin, is capable of, that was all poured out upon Christ; *Full of grace. It pleased the Father, that in him should all fulnesse dwell,*

anestly, perfectly; that it should be the mansion-house of all fulnesse, so as there shall be no defect. Adam was full of grace in his condition, but fell from it; and the Angels full, but many of them turned Apostates: but Christ hath no defect in his Nature, it is a fulnesse, and a dwelling fulnesse. But this is too generall. Full, Of what? Full of grace, and full of truth.

First, Of grace. Grace, is a word of various acceptation, and admitteth of many distinctions: I shall onely meddle with such, as are applicable to this place. Grace is twofold, it is taken either Active or Passive.

There is Active-grace, *Gratia gratis dans*, Giving-grace. Passive-grace, *Gratia gratis data*, Grace given.

Active grace is that good-will, out of which God bestoweth his benefits upon the gracions.

Passive grace, grace given, is that which is bestowed, either upon the body, or upon the soul, or upon the whole person.

First, A grace bestowed upon the bodies of men, and that is Beauty, which properly cometh under the notion of grace, in that sense; Favour is deceitfull, and beauty is vain, the bodies of Prov. 31. 30. *Gratia fallax est*, saith the Latine translation, grace is deceitfull; taking grace for beauty. So the Heathens, they called those goddesses of theirs, Charites, the Graces. That is grace upon the body, but that is the lowest.

Secondly, There is grace bestowed upon the Soul; and those are rather Gifts, tending to Edification, as Prophecy, and the like; or to Salvation, as Faith, and Love, and Zeal. The former are called, *χαρίσματα*; the latter, Charites: the former, gifts; the latter, graces, in a strict sense.

Thirdly, There is grace bestowed upon the whole Person, that is, Acceptation. Ye may call the first, Gracefulness in the body; the second, Grace in the soul; and the third, Gracefulness in the person. As when we say, Such a one is gracions at the Court, when he partaketh of the grace and favour of the King.

Now Christ was full of grace in all these senses.

First,

1. A fulness of
active grace in
Christ.

Jon. 3. 4.

Isa. 55. 1.

Matth. 11. 24.

First, If ye speak of *active grace, giving grace*; there was a fulnesse of that in Christ, a fulnesse of good-will, out of which flowed so many accommodations to the sons of men, both for soul and body. Therefore at his birth, the *Angels sung, Good-will towards men*. Whether ye look to his words, or to his deeds, ye shall find him full of grace, in this sense. If to his words, ye know what the *Evangelist* saith, Luk. 4. 42. *They all bare witnesse, and wondred at the gracious words which proceeded out of his mouth. Gracious words*. It is prophesied of him, and accordingly he made it good, that *he should not cry, nor his voice be heard in the streets*. His cry should not be like that of *Jonah in Niniveh*, a voice of destruction, or of terrour; but if he did cry, it should be of mercy. *If any man thirst, let him come and drink*. If his voice be heard, it is a voice of grace, inviting sinners to come to him, *Ye that be heavy laden, &c.* Grace in all his words.

And so grace in all his Actions, *He went about, as the Scripture telleth us, Act. 10. doing good*. And so ye know the *Evangelicall History*. I do not think, ye can give me an instance of any man, that Christ sent away, in the daies of his flesh, that came to him for mercy, without mercy, *He healed them all*.- Luk. 9. 11. *And the people, when they knew it, followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing*. So, here is active grace in Christ.

2. Fulnesse of
Passive grace
in Christ, up-
on his Body,
first.

And, second-
ly, upon his
Soul.

Secondly, If ye look to *Passive grace, to grace given*; there was *grace given* that fell upon his body, which, certainly, was of excellent frame, full of beauty. Therefore it is said, *Thou art fairer than the sons of men, grace is poured upon thy lips*, Psal. 45. 2. This is not spoken of the *Divinity of Christ*, for, in that respect, he was fairer than the *Angels*; but of his *Humanity*, and so he was fairer than the *children of men*. There was indeed a time, wherein no beauty was to be seen in him; but he speaketh of him then as upon the *Crosse*, when the ploughers made long furrowes upon his back, and digged deep holes in his sides, as he was besmeared with blood; so no beauty in him.

Secondly, *Passive grace* upon his soul, grace given to that.

that. Whatsoever Indowment was requisite to fit him for a Mediator, that he had ; some understand by *Grace*, all the perfections of the *Will* ; and by *Truth*, all the perfections of the *Understanding*. Surely nothing was wanting, either in *will*, or *understanding*, or *affection*, that might render the soul of Christ *fully gracious*. It is prophecied in Isaiah 11. 2. *The spirit of the Lord shall rest upon him.* He spake before of a rod of Jesse, and a branch growing out of his root ; So now, What grace was upon his soul ? Why, *The spirit of the Lord shall rest upon him, and the spirit of Wisdom, and Understanding, and of Counsell, and Might, and of Knowledge, and of the Fear of the Lord.*

Thirdly, *Grace given*, such as filleth up the whole person, *grace of Acceptation*. In this sense it is said, Luk. 2. 40. speaking of Christ, *The Child grew, and waxed strong in spirit, filled with wisdom, and the grace of God was upon him* ; that is, the favour of God. So he interpreteth it in the last verse of that Chapter ; *Jesus increased in wisdom, and stature, and favour with God, and men.* We needs must grant it to be so, because, *Quod efficit tale, magis est tale*, That which maketh another so, is much more so, it selfe. Christ is he, that procureth acceptance both of our persons, and our services ; and therefore, he himselfe is much more acceptable with God. Our persons have no acceptance, but through him. We are said, *to be accepted through the beloved*, Ephes. 1. 6. Our services have no acceptance but through him. In this place of *Peter*, we are a *spirituall priest-hood*, 1 Pet. 2. 5, 6. *Offer up spirituall sacrifices, acceptable to God by Jesus Christ* ; So as He himselfe is much more accepted. Thus you see, how he is, *full of grace*.

3. Grace given, filleth up the whole person.

Let us see now, how Christ is likewise, *full of Truth*. Christ in the truth is said to be in Jesus, and Jesus is said to be in the truth, and the truth. Truth is said to be in him, Ephes. 4. 21. *If so be ye have heard him, and been taught by him, as the truth is in Jesus.* He is said to be The truth, John 14. 6. *I am the way, the Truth, and the Life.*

truth in Him.

More distinctly, Take truth in what notion you will, it will

will appear Christ was, *full of truth*. *Truth* is sometimes opposed to *Hypocrisie*, sometimes to *Error*, sometimes to *Lying*, sometimes to *Shadowes*. Christ was full of truth, in all these senses.

1. Christ is full of Truth, as opposed to Hypocrisie.

First, If ye take *Truth*, as opposed to *Hypocrisie*, and as equipollent with *sincerity*, not with the leavened bread of malice, but with the unleavened bread of sincerity and truth, saith the *Apostle*, 1 Cor. 5. So Christ was full of *Truth*, sincere in all. When he lifted up his eyes, he lifted up his heart to God. When he bowed his knee, he bowed his soul. When he opened his mouth, he opened his heart to his hearers. Therefore he is said to be girt about the loins with *faithfulness*, and *truth*; *Righteousnesse*, and *truth*, shall be the girdle of his loins, and *faithfulness*, the girdle of his reins. As the girdle girts a man in; so *sincerity*, and *truth*, girt in all the actions, and speeches of Jesus Christ.

2. As opposed to Error.

Secondly, If ye take *Truth*, as it standeth in opposition to *Error*; thus Christ was, *full of truth*, because all Treasures, both of wisdom, and knowledge, being hid in him, it was impossible, for him to have any misapprehension; He conceived rightly of all things, and spake truly of all, even his enemies being witnesses. Hear what they say, *Marth. 20. 16. They sent out to him their Disciples, with the Herodians, saying, Master, we know thou art true, and teachest the way of God in Truth.*

3. As opposed to Lying.

Thirdly, Take *Truth*, as it standeth in opposition to *Lying*. *Lie not one to another*, saith *Paul*, to the *Ephesians*; but speak the truth, every man to his neighbour. So Christ was, *full of truth*. The *Apostle Peter* telleth you, *That he was a Lamb, without spot, or blemish, he did no sin*, 1 Pet. 2. 22. *He did no sin, neither was guile found in his mouth*: It might be sought for, but was not found. The word importeth, it was not found in his mouth: for many lay at catch for Christ, if they could have trap't him in his speeches; There was a great deal of watching, but no guile found in his Lips. He did neither *Mentiri*, nor, *Mendacium dicere*, at any time, which can hardly be said of any; And yet one thing *Fabrinus* saith, *A good man will be sure not to lie, that is, to speak against his knowledge, and Conscience.*

ence. A prudent man will be carefull not to tell a lie, nor yet to speak, what is untrue; One that will not lie, may yet possibly speak an untruth, but Christ did never so much, as speak an untruth. He was so far from *Lying*.

Fourthly, If ye take *Truth*, as it standeth in opposition 4. As opposed to *Shadowes*, Hebr. 9. 24. *Christ is not entred into the Holy place made with hands, which are the figures of the true, &c.* Here is *true*, opposed to *figure*, to *shadow*. In this sense, Christ is, *full of Truth*; because he is the substance of all those *shadowes*, which were under the old Law: which some take to be the sense of what followeth, Joh. 1. 17. *The Law came by Moses, but faith, and truth, by Jesus Christ.* *Truth* is here opposed to the Ceremoniall Law, which containeth the *shadow*, as *grace* to the *Morall*; Let us learn something throughout every branch of this Explication.

First, Seeing Christ is *full of grace*, in an active sense, that is, *full of giving grace*; full of good will to the sons of men: Let us all learn to have good thoughts of Christ, not to look at him in Satan's spectacles, through the glasse of unbelief, and melancholly-apprehensions; as one that is inaccessible, one that will not pardon, nor entertain poor sinners: So the Devill sometimes presenteth him, in such a false glasse. But look at him in the glasse of the Gospell, that holdeth him forth, *full of grace*. The Holy Ghost, that proceedeth from the Father and the Son, telleth you what he is; He came down in the shape of a Lamb, to shew the meeknesse of Christ. The Disciples they saw him, as *full of grace*. The friends of Lazarus saw him, weep over Lazarus. They said, *Behold how he loved him*; the same bowels Christ hath now in Heaven, as he had upon the Earth. And if it were possible, that they were capable of enlargement, there are none more large; now all the provision is laid in, and the meat bought, and the Table spread, and dishes provided. What doth God expect, but that the people should fall to, and eat? How can we doubt of his good will now, that hath done, and suffered, and prepared so much for us? It is not now to do, it is done already; therefore we may be surer of his good-will, than they, before the price was paid.

I i 2

Secondly,

2. To look at
Beauty as a
blessing.

Secondly, Seeing Christ is full of grace, even in regard of his body. Look at Beauty as a blessing. This kind of grace is one of the things that adorned Christ. I say, look at beauty as a blessing, when it falleth upon a body, joyned to such a soul as Christ's was; otherwise, it is to the soul as a rusty sword in a velvet scabbard. The beauty of a prophane person is but like the shining of a rotten stick, like the gaynesse of those weeds in your corn-fields, that make a fair shew, yet, if you touch them, they are offensive, not to be endured. There can no expression equall the foulness of them in Scripture; it is as Solomon said, Prov. 11. 22. *as a jewel of gold in a swine's snout, so is a fair woman without discretion.* But now, where there is a meeting of the inward graces of the soul, and this outward gracefulness in the body, there beauty is an ornament. *Pulchrior est virtus veniens e corpore pulcro.* Where beauty and godlinesse be, there grace is more beautifull, in such a body, in such a person. And the beauty is more gracefull, where there is grace to set it out, where the inside is adorned as well as the outside. It is an high commendation that the Scripture giveth of *Abigail*, and sheweth what beauty is most desirable; a sweet conjunction was found in her, *A beautifull woman, of a good understanding,* 1 Sam. 25. 3. *The name of his wife was Abigail, and she was a woman of a good understanding, and of a beautifull countenance.* Such as God hath bestowed beauty upon, should be carefull not to blemish it, by any untoward conversation; but to be looking to God both inside and outside. When ye have good apparell on, ye are loath to stain that; When God hath apparelled your beauty with beauty, take heed of staining that by any uncleannesse whatsoever.

3. To learn to
have recourse
to Christ,
when we stand
in need of
grace.

And, in the next place, in that Christ was full of grace in regard of the soul; We should learn from hence, whom to have recourse to, when we stand in need of grace, even to this full Fountain; for he received it, that he might communicate it. He was filled with an over-flowing fulnesse, that of his fulnesse we might receive grace for grace, Joh. 1. 17. Christ is full of grace, as a woman's breast is full of milk, that even akerh for want of being drawn. Christ, as he is full, so he delighteth to communicate of his fulnesse; therefore

fore it is an ease to him to be drawn. Of this, we shall speak, God-willing, in its place.

Fourthly, Christ is *full of grace*, of grace that fell upon his whole Person; that is, *Full of acceptation with God*, a gracious receiving into favour with God the Father. And this letteth us see, whence we are to fetch all our acceptation. How it cometh to passe, that the Saints come to be so gracious with God? Why, in and through Christ, who is *full of grace and acceptance*; *They are accepted* (as ye heard before) *in the beloved*. Christ is so gracious, as to ingratiate all that believe in him. He is God's *Favourite*, and bringeth into favour all such as are allotted to him. None of us can possibly get the blessing, but in our Elder Brother's garments. *Jacob* took that course, so must we, if we will have a blessing from God. As *Joseph* told the *Parriarks*, *They should not see his face, except they brought their younger brother Benjamin along with them*; so there is no seeing of the face of God, unlesse we bring Christ along with us in the arms of our faith. There is a story, *Act. 12.* of the men of *Tyre*, when *Herod* was displeased with them, how they made use of *Blastus* the King's Chamberlain; vers. 20. *And Herod was in displeasure with them of Tyre and Sidon; but they came with one accord to him: and having made Blastus the King's Chamberlain their friend, desired peace; because their country was nourished by the King's country.* This is our case. God is highly displeased with us for our sins, as *Herod* was with the men of *Tyre* and *Sidon*; we have our dependency upon God, as they had upon *Herod's* country, *Their country was nourished by the King's country.* We are undone, if God relieve us not. Now they are undone; the best way is, to make *Blastus* their friend, that so *Herod* being appeased, they may have peace. We are to go to God by *Christ Jesus*, that we may have acceptation with God. He is full of grace, and they shall partake of his grace and favour; even as *Joseph*, when he was got in with *Pharaoh*, he made way for all his brethren: the Text saith, *Gen. 47. 2. He took some of his brethren, and presented them to Pharaoh.* Just so doth Christ take us, and presents us to God. The *Apostle Peter* hath a phrase somewhat like it,

4. To learn, whence all our acceptation cometh.

Gen. 27. 16.

Gen. 43. 3.

it, where he saith, 2 Pet. 3. 18. *Christ also hath once suffered for sin, the just for the unjust, that he might bring us to God, ἵνα ἡμᾶς ἀποκαταστήσῃ*, that he might take us by the hand, and lead us to God. Now these men being presented by Joseph to Pharaoh, see how Pharaoh entertaineth them, *See, the land is before thee; in the best of the land make thy father and brethren to dwell*. If Christ hath once brought us to God, not onely all the good things of the world, but all the promises of the Word, are before a Saint, when he is brought to God by grace, and so ingratiated with him.

5. Learn to be like Christ.

Fifthly, Seeing Christ is *full of truth*, as it standeth in opposition to *hypocrisie*, learn we to be like him; it is good being of Christ's fashion. The girdle of his loins is *Truth*, as ye heard before out of verse 11. Let it be the girdle of ours, *Having your loins girt about with truth*. Be sincere in all we speak and do; otherwise, all our performances, be they never so glorious, they are but like a fair pair of gilded Organs, that want wind or bellows to blow them; so are all our performances, if there be no sincerity to enliven them. All outward services, they are but the carcases of Devotion, if there want sincerity. Ephes. 4. 24. It is called, *The new man, created in righteousness, and in the holiness of the truth, ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας*, so it is in the Originall; it is, a holiness of truth. Otherwise, no holiness at all, if truth be not there.

2. To go to him for direction in matters of Opinion.

Again, If Christ be thus *full of truth*, as it standeth in opposition to *error*; then we may see from hence, whom to go to for guidance in all matters of opinion; to Him that is *full of truth*, that cannot erre. *Docet me Deus qui me fecit, & non qui seipsum ignorat*. Let him teach me that made me; let not him teach me that knoweth not himself. Every man is a lover of his own opinion, and apt to miscary; but it is Christ that is *ful of truth*, who hath promised to guide us by his spirit, and to lead us into all truth, Joh. 16. 13.

3. Matter of comfort to the people of God,

Again, If Christ be *full of truth*, as it standeth in opposition to *lying*: Let us learn from hence to gather matter of comfort to all the people of God. *He that is full of truth, and cannot lie*, hath said to every poor soul, *Come to me ye that are heavy laden, and I will give you rest*. If any man come

come to me, I will in no wise cast him off. So is it matter of and of terrour
 terrour to all ungodly impenitent sinners. He that believeth to the ungod-
 not, is damned already. He that believeth, shall be saved; ^{ly.}
 he that believeth not is damned, the wrath of God abideth
 upon him. And so matter of Imitation for all. If our Savi-
 our, whom we professe our selves to depend upon, and to ^{Matter of I-}
 be Disciples of, be full of truth, let us be like him. ^{mitation for}
 standeth the true Religion, in imitating him whom we ^{all.}
 worship, saith *Lactantius*. If people be given to lying, they
 are more like the devill than Christ: For it is said of such,
 Ye are of your father the devill. He is a liar, and the father
 of it. Mark, he speaks of his own when he speaks a lie. Now
 there will be a time, when every soul shall be ransackt. Take
 heed, lest the devill find something of his own, reigning in
 you. It is said, he came to Christ, *The Prince of this world*
cometh, Joh. 14. 13. *and hath nothing in me*; that is, no-
 thing of his own in me. He came and searched Christ, but
 found nothing of his there. Take heed, lest when he comes
 to you, he find a lying spirit there, that is his own. As, when
Eaban came to search *Jacob's* tent, to try if he could find
 any of his own goods there; if he had, it would have gone
 ill with *Jacob*: As, when searchers come to a ship, and find
 any prohibited goods there, the owner forfeits all the lading.
 If the devill come, and find any thing of his own, he takes
 that soul to hell. *Without are dogs, and every one that loves*
and makes a lie, Rev. 22. 15.

Lastly, Seeing Christ is full of truth, as it stands in oppo-
 sition to shadows: Let us learn to embrace him, that so we
 may find the substance. That is the phrase of the holy Ghost,
 Prov. 8. 21. where Wisdom speaks thus, *That I may cause*
those that love me to inherit substance, and I will fill them
with treasures. Christ is not onely the substance of all Le-
 viticall shadows, (they are vanished, we have now nothing
 to do with them); but there is another sort of shadows that
 men doat upon, more than the *Jewes* upon their ceremoniall
 carnall things, delights of the world, riches, pleasures, and
 profits; there are some men that busie themselves in these.
 What saith the holy Ghost of them? Psal. 83. 17. *Let them*
be confounded and troubled for ever; yea, let them be put to
shame

shame and perch. All are but *shadows*, in comparison, no reality. Oh then, he is a substantiall man that inherits, he that leaveth to follow after *shadows* to inherit Christ; otherwise, all men that busie themselves in things below, and neglect Christ; they are but like a man that goes into an *Orchard*, and, instead of pulling the fruit, he catcheth at the shadow of the fruit, that are scattered in the hedge; he hurts himself, and getteth not the fruit. Would ye have Christ, ye must go to God for him; the reality of all is founded in him. What are the things men doat upon? but either honours, or riches, or pleasures, the worlds Trinity, as some call those three: We shall find them all in Christ, Prov. 3. 16, 17. where Wisdom speaks thus (that Wisdom is Christ) *In her right hand are riches and honour. Her waies are waies of pleasaness.* Here is all three, riches, honour, and pleasure; and all found in *Wisdom*, which is the *Lord Jesus Christ*.

Vers. 15. *John bare witness of him; He cryed, saying, This was he of whom I spake, He that cometh after me is preferred before me, for he was before me.*

16. *And of his fulness have all we received, and grace for grace.*

For this fifteenth verse, which I am now to close with, there are in it these particulars.

First, The *Witnesse-bearer*; that is *John the Baptist*, *John bare witness of him.*

Secondly, The manner of his Witnessing, *He cryed, saying.*

Thirdly, The time when he witnessed, which lyeth couched in these words, *This was he of whom I spake.* I shall open that by, and by.

Fourthly, The matter of his testimony here, *He that cometh after me is preferred before me, for he was before me.*

I shall begin with the first. The *Witnesse-bearer* was *John*

John the Baptist, of whom we read, *vers. 7.* that *he came* The office of
for a witnesse, to bear witnesse of the Light; and here we find *John the Bap-*
 find him doing, what he came for. He came for a wit-
 nessee, and here he bears witnessee. This is the Observation.

That a good man will not be wanting, to the duty of his Observ.
place.

This was his Office, and ye find him taken up in the dis-
 charge of it, and so should every one be; *For we must walk*
Circumspectly, not as fools, but as wise, not to forget the
 errand we are sent about. Every blessed man is like *that*
Tree, Psal. 1. that bringeth forth his fruit in his season;
 which is proper to his Calling, and in such a time, as is most
 proper for that fruit, *Rom. 12. 7, 8.* Ye have an *Aposto-*
licall Injunction. Let him that hath a Ministry, wait up-
on his ministry; or he that exhorteth upon his exhortation;
He that giveth, let him do it with simplicity; he that ruleth,
with diligence; he that sheweth mercy, with Cheerfulness.
 Men lose nothing, by being imployed in that service, that
 God calls them to; and men get nothing, by being busie in
 other men's matters. One may be over-busie, and yet, in
 God's account, but an idle person, if he doth not his proper
 work, *1 Tim. 5. 13.* And withall, they learn to be *Id'e,*
wandring about from house to house; and not onely idle, but
Tatlers also, and busie-bodies, speaking things which they
ought not. Busie bodies, and yet idle: Why? why, because
 busie in matters that concern them not.

The next is the manner of *John's* witnessee bearing, *He* 2. The man-
bare witnessee, and cried; The Baptist cried in his witnessing ner of his wit-
 of Christ. There is something remarkable in that, where-
 as the Scripture contents it selfe in other Cases, to say, *He*
opened his mouth, and spake; here *John*, *Crieth.* What is
 the mystery of this? He is said to cry for some one, or all
 (perhaps) of these three Reasons.

First, In reference to a fore-going Prophecy; *Isaiah* 1. In reference
 had fore-told as much, which is applied in, *Matth. 3. 3.* to fore-going
 speaking of *John the Baptist*, *This is he that was spoken of* prophecies.
by the Prophet Isaiah; Behold the voice of one crying in
the wilderness, Prepare ye the way of the Lord, make his
paths straight. He fore-told, he should have the voice of a

Crier; therefore, this voice is applied to him.

2. To the time of his witnessing. Or Secondly, In reference to the time, when he first began to witnesse of Christ; and that was, as *Philogn* telleth us, in the year of *Jubilee*; under the Law, every fiftieth year, the Jewes were to keep a *Jubilee*, wherein they were to ordain liberty to their servants, and restore men to their possessions; that had been mortgaged, *Levit. 25. 9, 10.* Then shalt thou cause the Trumpet of the Jubilee, to sound in the tenth day of the seventh month; in the day of attonement, shall ye make the Trumpet sound through all your Land, unto all the Inhabitants thereof. It shall be a Jubilee unto you, and ye shall return every man to his possession, and ye shall return every man unto his family. John, that came to be the Minister of the Gospell, he began in a year of Jubilee, because he was to proclaime a liberty, that came by Christ; who was now to be exhibited, and to shew himselfe, because he came, by the Ministry of the Gospell to restore men to those possessions they had lost in Adam, even to an *Eternall Inheritance*, reserved in Heaven for them. The year of Jubilee, was to be proclaimed by a Trumpet; Therefore, John comes crying. The Interpretation, receiveth a strong confirmation of that, *Isaiah 58. 1.* Cry aloud, spare not, lift up thy voice, like a Trumpet, and shew my people their transgressions, and the house of Israel their sins. Here John's voice cometh, as a Jubilee-Trumpet, to proclaim liberty to them that were Captive; therefore, he is said, to Cry.

3. To the fervency, and alacrity in his witnessing. Thirdly, Crying may referre to the temper of his spirit, in his witnesse-bearing to Christ; you may note his fervency, or alacrity, or both. Crying noeth fervency; Why criest thou to me, saith God to Moses at the Red Sea, when Moses was most fervent in spirit; yet we read of nothing he said, saith *Augustine*. The people cried, and God heard them not, Moses held his peace, and yet was heard, because there was a louder cry within. Of Christ himselfe it is said, In the daies of his flesh, He offered up Prayers with strong cries, and tears. The spirit crieth Abba, Father. It is a term of earnestnesse, and so of alacrity too, *Hos. 12. ult.* Cry out, and shout thou inhabitant of Sion, for great is the Holy

Holy one of Israel, in the midst of thee; *John* went about this work, with a great deal of earnestnesse, and delight. He that leapt in his Mother's Womb, when the newes came of the Conception of Christ; now he leapeth with much more joy, when he himselfe came to be the *proclaimer* of Christ. He himselfe hath the honour to be the *Day-Star*, that shall usher-in the Sun of *Righteousnesse*, to be more then a *Prophet*; He pointed at him with the finger, and said, *This is the Lamb of God, that taketh away the sins of the World*. Let us all learn from hence, to cry up Christ in our severall places, and according to our severall capacities; *John* did so, when he witnessed of him, to cry up Christ with all the *alacrity*, and *feruency*, that may be. You know how *Demetrius*, and the *Silver-Smiths*, cried- up *Diana*, of the *Ephesians*; because they got their Living by making of her Silver-shrines. The merits of Christ will bring us more, than the shrines of *Diana* can bring to them; We shall have Life, and Life Eternall, with this Life. Therefore, we have more cause to cry up, *Great is the Lord Jesus*; *Great is the Lord, the Rock of our Salvation, and our Righteousnesse*. And the rather, because in few words, the best way in the World, to cry down both sin, and error, is, to cry up Christ. *Lust*, and *Heresie* both, will fall like *Dagon* before the *Ark*, if Christ were once up in men's hearts.

Luk. 1. 41.

Act. 19. 28.

There is use, of other Arguments and Considerations, as of the Law, and the terrour of the day of Judgement, and torments of Hell, these have their place; There is nothing so effectuall to draw sinners out of hell, as the setting up of Christ; when they know Christ is Crucified, they then are crucified with Christ. A man may be terrified with the threats of the Law, and thoughts of judgement to come, and yet have an heart filled with lust all this while; If Christ once come into the heart, he driveth out these lusts before him: The like may be said of *Errors*, *Corrupt opinions*. If the Sun of *Righteousnesse* comes in, it is his beams that causeth all these shadowes to fly away; nothing so soon, nothing so sure. Instance, in Popery. There may be great use of preaching, against the particular pointes of it; against

Purgatory, Transubstantiation, and Worshipping of images. But if once a man could set up Christ in his heart, How soon would these vanish? Saith Calvin, *Popery* cannot stand, but where the *ignorance of Christ* is brought in; for the knowledge of *Christ* maketh *Popery* to fall. *Christ* and *Antichrist* are like two buckets in a Well; if the one goeth up, the other goeth down. *Popery* cannot thrive in that soyl, where Christ is planted. Thus much from these words, the manner of his bearing witness, *He came crying.*

3. The time when he did bear witness.

Thirdly, For the Time; that, I told you, lay in these words, *This was he of whom I spake.* Whence it is gathered, That *John the Baptist* having testified of *Christ*, when he came to his Baptism, continued his bearing witness to him, now, when *Jesus* was gone into the wilderness; which, ye know, was presently after he was baptized. That difference is between this *Evangelist* and the former; he relateth what they omitted, and omitteth many of those things, that they relate. The other had spoken of the testimony that *John* gave to Christ, before he made himself known; our *Evangelist* speaketh nothing of this, but fallerth upon those Testimonies which he gave to Christ, after he was made known. Now he was made known at his baptism, *This is my beloved Son, in whom I am well pleased.* Chennitijs maketh it appear plainly, that what *John* saith in my Text, was spoken after Christ was baptized, when he was drawn aside into the wilderness, to be tempted of the Devill. I said, *This was he; yet he came after me, and was before me.*

Observ.

Observe from hence this, namely, *That the Baptist was honouring Christ, when the devill was tempting of him* While Satan was using all his subtilty, to overcome Christ in the wilderness, *John* is using all his earnestnesse and endeavour to cry him up, to exalt him in the hearts of his hearers. This is a speciall piece of Christian prudence, for men to counterwork the devill; to appear so much the more for Christ, by how much the more Satan and his instruments appear against him. There should be a kind of *Antiperistasis* in the soul of every believer; as in the fire, that burns hottest then, when the aire round about it, is coldest. The middle Region is therefore coldest, because the great heat of each, takes.

rakes the reflection from the lower and the upper heat above. Such an *Antiperistasis* should be found in Christians, they should be witnesses in the dearest times, and their hearts should be softest in the hardest times, and fullest of activity for Christ, in the times of the greatest opposition against him. As *Jobn* is a honouring of him, when the Devill is a tempting him. The reason lyeth in that enmity, which was put at first between the Serpent, and the Seed of the woman; for enmities work one against another, contraries expell one another. The Devill will be sure to crosse us if he can, when we go to any spirituall duty; as, When the *high Priest Zachary* was standing before the Lord, then it is said, *There was Satan standing at his right hand to resist him*, Zach. 3. 1. Therefore when we see *Satan* plotting any mischief, we should stand at his right hand to resist him. We should do what we can for Christ, at such times more especially. Then our service is most acceptable, and most usefull. For men not to be ashamed of Christ, in the midst of a crooked and an adulterous generation; yet, for men to appear for Christ, in a back-sliding generation, run through the stories of all times, and ye shall find, this hath been the spirit of the Saints. When *Herod* sought for Christ, to destroy him in his Infancy, then was *Joseph* and *Mary* most carefull of him, and took him into *Egypt*. When the *Priests*, and *Levites*, and *Scribes*, and *Pharisees*, did much oppose him in his Members; then the *Apostle's* most of all appeared for him, and tell the Rulers to their faces, *Whether it be better to obey God or man, judge ye*. In the Primitive times, when it was death to bear the name of a Christian, then did *Pausanias*, when they asked him what he was, say, *My name is Christian, and my surname is Catholick*. His name was *Christian*, to distinguish him from *Hereticks*, and those that opposed Christianity. I need not tell you of our *Worthies* in Queen *Mary's* daies, that not onely by their Writings, but by their Sufferings, witnessed for Christ, not onely in black and white, but in red too. It should be so still; the very thoughts of their flames should kindle zeal in us. Christ is opposed even at this day, in many waies, therefore we should strive for him. There are many tempters and

Matth. 2. 14.

When Christ is most opposed, then we should most appear for Him.

and *revilers* now, therefore Christ should have many *Champions* now. Heaven and Earth may both teach us this lesson. Time was, when our *Saviour* came to the men of *Beirblehem*, *He came to his own, and his own received him not*; they refused to entertain *Christ* as became him. Then doth the Star from heaven own him, that comes, and sheweth the Wise-men where he was, and standeth before the house. Afterwards, when his own rejected him, *Not him, but Barabbas*, said they; When the Jewes that pronounced him not worthy to live, had got their ends, then the Sun is darkned, and the Earth quaked; they owned their *Lord* and *Maker* then, when the Jewes refused him. The Sun is ashamed to behold the Souldiers; and the earth quaked, as loath to bear the Souldiers. Thus far of the *Witnesse-bearer*, the *Manner of his witnessing*, and the *Time when*.

4. The matter of *John's* testimony of Christ. The fourth particular remaineth, namely, The Matter of the Testimony, which *John* here giveth of Christ, which lyeth in these words, *This was he of whom I spake, He that cometh after me is preferred before me, for he was before me.*

Let us expound the words first.

This was He.

There lyeth some matter of commendations even in that. So that your great Oratour of *Greece*, *Demosthenes*, he accounted it matter of commendations, when he went in the streets, to have it said, *ὁτος ἐστὶ Δημοσθένης*, This is *Demosthenes*. *Res est magnoperè laudanda*. It is a matter much to be valued, to have one pointed at with the finger, and to have it said, *This is such a man of note*. The holy Ghost speaks it by way of commendations of *Moses* and *Aaron*, *Exod. 6. 26, 27.* ye have it twice there, *These are that Aaron and Moses, to whom the Lord said, Bring out the children of Israel out of the land of Egypt according to their armies. These are they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt. These are that Moses and Aaron.* Here it is thrice. So, *This was he*, saith *John*. But the commendations he giveth, lyeth more apparent in the following words, *He of whom I spake, He that comes after me is preferred before me, for he was before me.*

He

He that comes after me.

Quest. What is that? How doth Christ come after John? *How is Christ*

Ans. In three respects, which I frame as a ground from *said to come*
this. *after John?*

First, *In regard of his Nativity.*

Secondly, *In regard of his own Ministry.*

Thirdly, *In regard of his attendance upon the Ministry of John.*

First, *In regard of his Nativity.* Christ was born of the Virgin Mary, some six months after John the Baptist came into the world; so he came after him in that respect. *Luk. 1. 36.* You may find, that the mother of John the Baptist was gone with child some six months, when the Virgin Mary had newly conceived: *Behold, thy cousin Elizabeth hath conceived, and shall bear a son, and his name shall be called John.* So saith the Angel that came to Mary, and brought the first tidings of Christ our Saviour. *1. In regard of his Nativity.*

Secondly, Christ came after him, *In regard of his own Ministry*, and the discharge of that. Christ did not begin to exercise his Ministry, till John had ended his: *Mar. 1. 14.* *After that John was put in prison, (where he lost his head) Jesus came into Galilee, preaching the Gospel of the Kingdom of God.* We use to say, that *seldom comes a better*; but, let not that proverb occasion despair in any, for here Christ comes after John. It may be, the people may think themselves undone, now they have lost such a Minister as John the Baptist. After him comes Christ, even as Elisha comes after Eliah, with a double portion of the Spirituall truths of God, for all that have to do in the world. *2. In regard of his own Ministry.*

Thirdly, Christ is said to come after John, *In regard of his attendance upon the Ministry of John the Baptist.* *3. In regard of his attendance upon the Ministry of John.* *Oniow μὴ, That word is seldom or never to be found in Scripture, as relating to time, but alwaies to place; and should not be used for post me, but pone me, as Beza renders it.* So it respects time, *After me*, in regard of his Nativity, and exercise of his Ministry, that ye may take in the other. But now, *After me*; that is, *In regard of his attendancy upon my Ministry.* So it was with Christ, who was a hearer of John the Baptist. *Joh. 1. 26. John answered them, saying,*

I baptize with water ; but there standeth one amongst you, whom ye know not. There standeth one amongst you. Therefore Christ was one of John's followers, he stood amongst John's Disciples here. And, in the Scripture-phrase, the followers of any Teacher, it is usually said of them, that they go after such a one ; because the Teacher was wont to go before, and the Disciples after, which is the proper notion of the phrase in that place, Matth. 16. 24. Then said Jesus to his disciples, If any man will come after me, let him deny himself, and take up his crosse, and follow me. The Disciple is said to come after, and to follow the Teacher. Christ here to come after John, because he was one of his Hearers. Go we on to the next words.

He that comes after me, is preferred before me.

Christ preferred before John, in regard of his worth and dignity.

Namely, *In regard of his worth and dignity.* The Prince comes after the Harbinger, and yet is preferred before him. The Word comes after the Voice, and yet is preferred before it ; for it was a voice during the time of articulation, and not a word till it be articulated. Christ was the Prince, and John the Harbinger ; Christ, the Sun of righteousness ; and John the Morning-star ; Christ the Word, and John the Voice. Though he comes after me, he was before me. And it is reason he should be preferred before him in dignity, because he was before him in regard of his Essence, as being God from everlasting to everlasting, whose going forth is from all eternity. He was not onely before John, but before Abraham ; Joh. 8. 58. *Before Abraham was, I am.* Before Abraham was, yea, before the World was. Prov. 8. 25, 26. *Before the mountains were settled, or before the hills were brought forth ; while as yet he had not made the earth nor the fields, nor the highest part of the dust of the world.* Ye have John the Baptist telling us in this Chapter, vers. 34. that he bears witness to the Divinity of Christ ; *And I saw, and bear record, that this is the Son of God.* Now this he doth in this place, He proverth, and bears record, that Christ is the Son of God, because he was before all. That is a testimony of his Divinity. The sum of all then is this, *John's endeavour is, to preferre Christ before him ; that is the thing I would have you to observe.* And it should be

be the care of every Believer, to prefer and exalt, and set up Christ above himself. *He that came after me, is preferred before me, for he was before me.*

John was put upon this, because the people had a conceit of him, that he was the *Messias*; and therefore he made it his business throughly to depresse himself, to exalt his Saviour. *I must decrease, but he must increase. I am the friend of the Bridegroom, but he is the Bridegroom that hath the Bride. I baptize with water, but he with the holy Ghost. I am the poorest sinner, but he is the Lamb of God, that taketh away the sins of the world.* It was the scope of his Ministry, to prefer Christ before himself, whom the people were apt to magnifie. And so Peter, Act. 3. 12, 13, 14. said, *Ye men of Israel, why marvel ye at this, or why looke ye so earnestly upon us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied in the presence of Pilate, when he was determined to let him go. But ye denied the holy One, and the Just, and desired a murderer to be granted unto you. The four and twenty Elders, in the Revelations, ye find them casting down their Crowns at the feet of Christ, and giving all praise to him; Rev. 4. 10, 11. The four and twenty Elders fell down before him that sate upon the throne, and worshipped him that liveth for ever and ever; and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive honour, and glory, and power; for thou hast created all things, and for thy pleasure they are, and were created.*

The more to blame are they (to make some Use of this, before I end) that either in point of Salvation, or Edification, ascribe more to themselves than to Christ, instead of preferring Christ before them, as John did. This Reproof may concern a great many of us, and, haply, more, than are well aware of it. For this is truth, that Spanhemius lately said, in one of his Treatises, *Naturaliter aliquid Pelagii, & aliquid Pharisei in nobis habemus*; We have all by nature something of the Pelagian, and something of the Pharisee in us. Pelagian-like, we are all apt to ascribe too much

to our own *free-will*; and, *Pharisee-like*, we are all apt to ascribe to our selves *the merits of our good works*. What men are those that maintain, that God hath given them a power to will, but the act of willing they have in themselves? Is not this to ascribe more to themselves, than to God? Is it not more, actually to will what is good, than to have a power to will it. *Augustine* professeth himself, once of opinion, That men were able of themselves to receive the Gospell, when it was preached; but he was converted from that errour, by that place of the *Apostle*, *What hast thou that thou hast not received?* And, *O man, who hath made thee to differ?* And yet a *Dutch-man* of late hath dared to say, *I have made my self to differ from others*. Though God gives me power to will, yet to will is of my self. Here is something of the *Pelagian*. See now something of the *Pharisee*, in those that pride themselves for their good works, with the neglect of Christ. Ye know what the *Papists* do, they ascribe something to their merits. They will give something to Christ in the beginning, but the carrying on of their works they will have to themselves. Which *Bishop* against *Perkins* saith: A father bestoweth a Farm upon his son; the son, by his improvement of this Farm, groweth so rich, as he is able to make the purchase of a greater Farm; which he hath not from his father, but hath purchased it by his own industry, and improvement of the stock which his father gave him. So, God doth at first bestow a stock of grace upon us, saith he; but we, by the improvement of this grace, are able to purchase something at God's hands. Who is the *Purchaser*? whether he that layeth out the money for what is bought, or he that gave the first Farm? So, Who is the *Procureur of Salvation*, whether Christ that giveth the first grace, or the man that hath so improved that grace, as to purchase Heaven at the hands of God? All these things are ascribed to the next cause, not to the remote cause. Christ is the remote cause of salvation, but the man himself is the next cause of his own salvation and happiness. Here the *man* is preferred before *Christ*. And have we not many amongst our selves? Ask them, How they hope to be saved? Whereas there is no true answer in the world, but this,

this, *Christ in you, the hope of glory*. Christ in me, is my hope to be saved: Yet their common answer is, They hope to be saved by their prayers, and duties, and good meaning, and good endeavours. What is this, but to set a *man's self above Christ*, and to look for salvation by his own *Performances*, and not by the merits of his *Saviour*. Men may sometimes have Christ in their mouths, but look what their hearts run to when they think of salvation, that many times is their own works. It is a good saying of Mr. Fox, the *Author* of the Book of *Martyrs*, in a Latine Treatise of his, *Nemo magnus est operando, quin Christus; & qui magnus est, magnus est per fidem in illo*: There is none great in works but Christ; and if we will be great, it must be by faith in him. Others, perhaps, will give you a better answer, to seem to; yet, in the issue, it cometh much to one: They tell you, They come to salvation by believing in Christ. But ask them, how they come to believe? Why, because they find so much humiliation in their hearts, and dependency upon Christ. Here a man setteth up belief, whereas in the true course of things, good works should be made out by the issue of faith. Here is a kind of bastard-faith, made out as the issue of good works. Certainly, good works may help faith. Faith groweth fat and well-liking, the more it putteth forth it self in works of holiness. But it is faith laying hold upon Christ, that bringeth in all our comfort. Therefore he that will go the other way to work, must settle himself on Christ by faith. *He that was mighty in Peter to the circumcision, was mighty in me to the uncircumcision*. Christ was mighty in *Paul*, and mighty in *Peter*, they had great success in their ministry; but, Whom do they thank for it? Christ, and not themselves. As *Joab* did, when they had taken *Rabbah*, 2 Sam. 12. 27. *He sent messengers to David, saying, I have fought against Rabbah, and have taken the city of waters. Now therefore gather the rest of the people together, and encamp against the City, and take it; lest I take the City, and it be called by my name*. *Joab* had taken a great deal of pains in the service, but he would have his Master *David* to have all the honour. So, whatsoever pains a Minister, or any other, hath taken in the work of God; he

Faith to be
manifested by
works.

must take heed of setting up himself : now cast in for Christ, let him have all the praise. There is a *Rabbab* taken, when a man is converted, a fort taken out of the *Devils* hands ; who shall have the praise, the *Minister* ? no, but the *Lord Jesus Christ*, that giveth the successe. *Joab* he fought, and took the City, but *Joab* was *David's* servant, therefore *David* must have the praise ; All the ability, and grace, that thou hast laid out in this service, they are *Christ's*, therefore not to be ascribed to thee. Thou canst not go one step, before *Christ* comes in to thy assistance ; *Joab* bringeth the work to perfection, and yet *David* absent a great way off. The *Lord Jesus Christ* is alwayes present, with any that do a good work ; therefore, all the praise is to be given to him. When *Pe. er* drew up the multitude of fish, doth he sacrifice to his owne Net ? no, but he giveth the glory of it to the Lord Christ ; though it was *Peters* net, and *Peters* hand that drew up the net, yet it was not *Peters* strength. Therefore, give to the Lord all the praise, that so we may preferre *Christ* before all, as *John* the *Baptist* did.

Verf. 16. *Of his fulnesse have all we received, and grace for grace.*

The Coherence.

Christ the fountain of grace.

I shall say something of the Coherence, and then come to the particulars. I hinted that to you before, wherein I understood this to seem to relate to the end of the fourteenth verse ; where it is said, That Christ was *full of grace and truth*. And here he proves it, He that is the fountain of grace, must needs be full of it himselfe, Christ is so ; *For of his fulnesse have we all received, and grace for grace*. Onely there is a great doubt, and Controversie, amongst *Interpreters* ; whether these be the words of *John* the *Baptist*, or of *John* the *Evangelist*.

Some think them to be a continuation of *John* the *Baptist's* Testimony, which I discoursed to you of, out of the former verse ? *This was he, of whom I spake, He that comes after me, is preferred before me, for he was before me.*

Others think, they are the words of *John* the *Evangelist*, and cohere with those words, in the end of the fourteenth verse, *Full of Grace, and Truth.* And

And I rather joyne with them. Partly, for that reason, and partly, because that the graces of Christ, which he speaks of here, and in the following verse, *The Law came by Moses, but grace and truth by Jesus Christ*, were not so fully manifested, when *John the Baptist* spake, as when *John the Evangelist* wrote this Gospel. For the law of *Moses*, as to the shadowes of it, were then expired; The truth of *Christ* was then exhibited, the *Holy Ghost* come down, and abundance of grace shed abroad all the World over. So that the *Evangelist* may well say, *Of his fulnesse we have all received, The Law came by Moses; and now, grace and truth, is come by Jesus*. It was so, (when the *Evangelist* wrote) in the full exhibition of it.

The matter in difference is not very great. But let us take them, as to the Coherence, and then for the parts.

You have in this short verse, abundance of particulars. The generall parts, they are but two, But the latter is subdivided.

First, Here is a store-house, an Heavenly store-house of Treasure, that is, *the fulnesse of Jesus Christ. Of his fulnesse*.

Secondly, The improvement hereof, for the chiefest good of it; *We have all received, even grace for grace*. And in this, four particulars.

First, The persons, *All we*.

Secondly, The participation, *Have received*.

Thirdly, The proportion, not his fulnesse, But, *of his fulnesse; de plenitudine*, and not *plenitudinem*, some share of his fulnesse.

Fourthly, The treasure it selfe, which was imparted, that is, *Grace for grace. Of his fulnesse have we all received, and grace for grace*.

I shall now close with the first of these, which is the Magazine, the Store-house, the Treasury in the text, namely, *The fulnesse of Christ*; whence I commend to you this Observation; That,

There is abundant fulnesse in Jesus Christ.

Observ.

There is an abundant fulnesse in Jesus Christ, of whom it is said, Col. 2. 19. *It pleased the Father, in him should*
all

all fulnesse dwell. All fulnesse, All for kind, and All for degree.

All fulnesse in Christ, as the head of the body. And it, therefore, pleased the Father, That all fulnesse should dwell in him, because he was to be the *head* of the *body*; He is the *head* of the *body* the *Church*, for it pleased the Father, That in him should all fulnesse dwell. It concerned Christ to be full of all grace, because he was to be the *head* of his *Church*; As in the naturall body, because the head is to convey sense to all the body, therefore, all the *Organs* of sense are placed in the head. The *eye* whereby we see, and the *ear* whereby we hear, and the *nose* by which we smell, the *palate* by which we tast; *Jesus Christ* is to be the *head* of the *Church*. Therefore, all fulnesse was to be in him; He was to be an *universall Cause*, which was to have an *universall Influence*, therefore, there must needs be in him an *universall fulnesse*. As in the first *Adam*, there was a *fulnesse* of *human nature*, and of *righteousnesse* too, as long as he stood; because he was to convey the human nature, together with the Image of God, to his posterity, if he had continued. So in the second *Adam*, There was to be a *fulnesse* of *grace*, because he was to convey all grace to all believers, to the end of the World. *Joseph* fill'd the *Granaries* of *Egypt* with Corn; Why? Because not onely *Egypt*, but all the Countries there about, were to be suppli'd with Corn in time of *Famine*. So it pleased God, that in *Christ* should all fulnesse dwell, That *all*, *Jewes*, and *Gentiles*, might come to him for grace; *All* must go through the hands of *Joseph*, to the people: Even as the *Liver* is full of blood, because it conveyeth blood to the members of the body. The *Sea* is full of water, because it conveyeth water to all the *Rivers*; And the *Sun* full of light, because it conveyeth light to all the *Stars*. So *Christ* is full of grace, because He was to be the *Conveyer* of grace.

A threefold fulnesse in Christ.

To speak a little more distinctly. There is a threefold fulnesse in Christ.

A fulnesse of Divinity.

A fulnesse of Sufficiency.

A fulnesse of Efficacy.

See

See the distinction, and difference between them.

First, There is in Christ, *A fulnesse of Divinity*, and so 1. A fulnesse commonly, it is said, Col. 2. 9. *In him dwelleth all the of Divinity. fulnesse of the Godhead bodily.* There are to be found in others, *gifts*, and *graces*, that flow from the *Godhead*; These were in *Angels*, and *Adam*, and *all Saints*. But the *Godhead* it selfe, is in *Christ*. And that, not according to some portion of it; as the *Heathens* had a conceit, that the *Divinity* was dispersed, and scattered. That one had one part of it, and another, another part. And therefore, they made many sorts of *Gods*, because they thought no one sufficient to contain the whole *Deity*; therefore, they made *Bacchus*, and *Apollo*, and the rest, to have their severall employments. But here is in *Christ*, not the *parts* of the *Godhead*, but the *fulnesse* of the *Godhead*; *In him dwelleth all the fullnesse of the Godhead bodily.* Not a parcell, but *all* and *bodily*, that is, either *really*. If ye take *body*, as it standeth in opposition to *shadowes*, and *figures*; then the *Godhead* is said to dwell in *Christ bodily*, in opposition to the *shadowes*. Under the law, the *body* dwelt figuratively in the *Ark*; and, *thence the glory of the Lord filled the house*. But now it dwelleth in *Christ*, as the *substance* of all those *shadowes*; It dwells in him *bodily*; Or if ye take *body*, as it sometimes signifieth, *person*, The *Hebrewes* were wont to put the *soul* for the whole *person*; so many *souls* went down with *Jacob* into *Egypt*. The *Greeks* were wont to put *body* for the whole *person*. I beseech you, brethren, by the mercies of God, present your bodies as a living sacrifice; so then, to dwell *bodily*, is, to dwell *personally*. Now the *fulnesse* of the *Godhead*, dwells *personally* in *Jesus Christ*, because he was the second Person in the *Trinity*; The Son of God, as full of the *Divinity*, as the Father himselfe was. The *fulnesse* of the *Godhead*, dwelt as truly in the *Son*, as in the *Father*; Now *Sonship* implieth *Identity of nature*. As (if it will not be tedious to you)

Gen. 46. 27.

Four things go to make up a perfect Sonship. There Four things must be, make up a perfect Sonship.

1. Simili-

1. *Similitude.*2. *Procession and Production.* }3. *Life, and*4. *Identity.*

If any of these be wanting, A person cannot be said to be the son of another; I say, *Similitude, Procession, Life, Identity.* There is a likenesse, between the *whitenesse* of the wall, and the *whitenesse* of the snow; but no *sonship* between them, because there is no *production*. The *whitenesse* of the wall, doth not produce the *whitenesse* of the snow. *Fire, begets fire*, Here is a *production*; But the *fire* is not the *son* of the *fire*, because here wanteth *Life*. The *body* of a living Man breeds *worms*. Here is a *production*, and *life*, but yet the *worm* is not the *son* of *Man*; because, here is no *Identity of nature*. The *worm* hath not the *nature of man*; There must be a *Coherence* in all these four, which you find in *Christ*, in reference to God the *Father*. There is a *similitude*; He is the expresse *Image of his Father's person*. There is a *procession*; For the *Son* proceedeth from the *Father*, and is begotten of the *Father*, from all eternity. There is *Life*, For, the *Son* hath *Life* in himselfe, as himselfe saith. And there is *Identity of nature*. The very same *essence*, with that of the *Father*; And a greater *Identity*, then between any man, and his son. That take along with you too. Take *Abraham*, and *Isaac*: *Isaac*, hath the same nature with *Abraham*. But, how the same? The same in *species*, not in *Individualls*. The same in *kind*, not the same *Individuall nature*; For it is possible, that the *father* may be *saved*, and the *son* *damned*, or the *son* *saved*, and the *father* *damned*. But now, the *Lord Jesus Christ* is the same *Individuall nature* with the *Father*; because but one *Deity*, and one *Divinity*, and one *Essence*, and the same *Person* pertakes of the same *Individuall substance*. Here is the first *fulnesse*. The *fulnesse of Divinity*.

1. *Similitude.*2. *Procession.*3. *Life.*4. *Identity.*

Secondly, a
fulnesse of suf-
ficiency.

Secondly, There is in *Jesus Christ*, A *fulnesse of sufficiency*; for the work of the *Mediator-ship*, which he undertook, as *God-man*. That which *Divines* call the *grace* of

of *unction*. They speak of a double grace that dwelleth in Christ, *The grace of union*, namely, that favour, by which the *human Nature* was united *Personally* to the *Godhead*. Secondly, *The grace of unction*; namely, that anointing with the *holy Ghost*, which *Christ-Man* had, who is therefore said, *to be annointed with the oyle of gladness above his fellowes*. There is therefore this *fulnesse of sufficiency*, because there was a *fulnesse of Divinity*; there is therefore this *grace of unction*, because by that *grace of union*, Christ is therefore *annointed*, because the *Manhood* is so united to the *Divinity*. The nearer any thing cometh to the *Cause*, the more it taketh of the *Effect*. Fire is the *cause* of heat; therefore the nearer a man stands to the fire, the hotter he is; the farther off, the lesse he partakes of the influence of the fire. The *Human Nature* having a *union* with the *Godhead*, must needs partake of all grace. Write the letters of the *Alphabet* upon a seal, and then put that upon the wax, the wax will bear the image of all the letters. Here is the *Divinity*. The *Godhead* falls upon, as it were, and takes to it self the whole *Manhood*; and therefore the *Manhood* bears the impression of the whole *Godhead*, as far as the *Manhood* is capable. Now indeed it was necessary, there should be a *fulnesse of sufficiency in Christ*, because, as *Mediator*, he had three greit *Offices* to discharge, and every one of them requireth a *fulnesse*; without which, he could not have gone through with his work: Accordingly, ye shall find a *fulnesse of power in Christ*, as *King*; a *fulnesse of wisdom in Christ*, as *Prophet*; and a *fulnesse of righteousness in Christ*, as he was the *Priest* of his Church; which three make up the *fulnesse of Sufficiency*. A three-fold fulnesse in Christ, as to his Offices.

There is in Christ as *King*, a *fulnesse of power*. That is it which he speaks of, *Matth. 28. 18. Jesus came and spake to them, saying, All power is given to me in heaven and in earth. Go ye therefore and teach all Nations, and I will be with you to the end of the world. Christ hath all power in Heaven and Earth, yea, and in Hell too. Of the two former, this place speaks, All power is given to me in heaven. He hath the Angels in heaven at his command, and can send them out as an heavenly host, to assist his people. All* I. As King, the fulnesse of Power.

M m power

power is given to him on earth, over all the Princes in the world. Therefore he is King of kings, and Lord of lords. And this he telleth his Apostles, before he sent them to preach the Gospell, to encourage them. Preach to all Nations; (all Nations, all Mankind.) All power in heaven and in earth is given to me. Therefore go preach: I am with you. And as all power in heaven and earth is given to Christ, as King of the Church; so, all power in Hell. Ye have an expression that may, haply, bear this sense, Rev. 1. 18. I am he that liveth, and was dead; and behold I am alive for evermore, Amen. And have the keys of hell, and of death. Christ hath the keyes of hell, and can send whom he will thither, and keep whom he will from thence. The Keys argue Power: It is a metaphor taken from Conquerors; when they take a City, they have the Keys thereof delivered into their hands, in token the City is now at their command. If Hell be here taken for the Grave, yet there be other places that shew, that Christ hath power over the Devills of hell: That at the name of Jesus every knee should bow, of things in earth, and things under the earth. Christ could not have run through his Kingly Office; if he had not had this power over devills; because he could not have been able to have bound the strong man, if he himself had not been stronger.

Phil. 2. 20:

2. The fulness
of Wisdom.

There is in Christ, as he is the Prophet of his Church, the fulnesse of wisdom; Col. 2. 3. In whom are hid all the treasures of wisdom and knowledge. Though that wisdom the creatures have is but a poor small moiety; we may have our pounds, perhaps, or not so much: What we have is but as shillings, and pence, and farthings. All the treasures of wisdom and knowledge are hid in Christ; and that too, from the very first moment of his Incarnation, though he did not begin to exercise his Prophetical gifts, till afterwards. But when God, onely wise, was pleased to joyn himself to a Creature, that Creature was made partaker of the wisdom of God.

Object.

There is a place that may seem to stumble some, Luk. 2. ult. where it is said, that Christ increased in wisdom and stature, and in favour with God and man. If he increased in wisdom, then all the treasures of wisdom were not hid in him from the beginning.

For

For this : you must know , there is in Christ a two-fold wisdom, *Ans.*

An *Uncreated wisdom* ,

and

A *Created wisdom*.

An *uncreated wisdom* , which belongeth to him as the *Second Person* in the *Trinity* ; that is alwaies one and the same.

Secondly, There was a *created wisdom* that did belong to Christ, as *Man* ; and of that it may be said in some sence, that *Christ encreased in wisdom*. Haply, all the *habits* of wisdom were not at once infused into the *Human Nature* , and there might be no encrease of them ; yet, as to *act*, there might be a *growth*. And as to particular application of wisdom to this and that object , there might be a growth in *experimental wisdom*, though not in *habitual wisdom*. There was no time, wherein God did not favour Christ, *This is my beloved Son, in whom I am well pleased* : But yet the favour of God was not manifested to Christ at all times alike ; it was manifested more at his *Transfiguration*, than when he was in the *Garden* , when he sweat *water* and *blood* ; and more, when the voice came from heaven , and gave that testimony of him, *This is my beloved Son, in whom I am well pleased* ; then when he hung upon the *Crosse*, and cryed out, *My God, my God, Why hast thou forsaken me ?* In *experimental favour* Christ grew , and so he might grow in *experimental knowledge* too. What if a man might say, The *habits* of this *created knowledge* were enlarged in Christ, because as Christ grew in years, the *Human Nature* grew in a capacity of more and more knowledge ; and, accordingly, there might be an enlargement in that sence. If a man cut his name in small letters in the bark of a tree, they are but small at the first ; as the tree growes, the letters grow ; and when the tree cometh to the full growth, the letters stand at a stay too. Thus, the *Human Nature* of Christ was extended , as he grew in Nature. But this we are sure of, *In him are hid all the treasures of wisdom and knowledge*, as he was a *Prophet*.

Matth. 3. 17.

Mar. 15. 34.

Thirdly, To this *fulnesse of sufficiency* is a third remain-
M m 2

3. The fulness
of righteous-
ing, nesse.

ing, that is, *A fulness of Righteousnesse*, as he was *Priest*, of which ye read, Joh. 16. 10. *He will convince the world of sin, and righteousness, and judgment. Of righteousness, because I go to the Father, and ye see me no more.* Here is a clear argument, that there was a *fulness of righteousness* in Jesus Christ, because he rose from the *dead*, and went to the *Father*, notwithstanding he had undertaken, as our Surety, to pay our debts. He is now gone to the Father, up to Heaven. Heaven had been too hot for him, if he had left any thing to pay. But, *He convinced the world of righteousness, because I go to the Father, and ye shall see me no more*; which he could not have done, if all had not been discharged, which argueth, he did fulfill whatsoever he undertook. Therefore he is called, *Jesus the righteous*; 1 Joh. 2. 1. *If any man sin, we have an Advocate with the Father, even Jesus Christ the righteous, he is the propitiation for our sins; and not for ours onely, but also for the sins of the whole world.* Had he not been *Jesus the righteous*, he could not have been *Jesus* our propitiation. For we have broken the Law; if he had not fulfilled it for us, he could not have been a propitiation for our sins; therein lyeth his righteousness. Now there is a *fulness of righteousness* in Jesus Christ, because he fully answered whatsoever the Law could challenge.

The Law requires a three-fold righteousness of us.

The Law requires a three-fold righteousness of us; it requires

An *Habituall righteousness*.

A *Practicall righteousness*.

A *Passive righteousness*.

1. *Habituall righteousness*

Habituall righteousness, that is a conformity of our natures to the horridnesse of the Law. *Originall sin* is against that.

2. *Practicall righteousness*

Practicall righteousness is a conformity of our lives to the precepts of the Law; and every act seems to be a violation of that.

3. *Passive righteousness*

Passive righteousness, is a conformity of our sufferings, to the threatenings and curse of the Law; which is, *Cursed be every one that continueth not in every thing of the Law to do it.*

Now

Now, all these are to be found in Christ as our *Surety*, All these i
and great *high Priest*. Christ.

There is in him an *Habitual righteousness*, a conform- 1. Habitual
mity of his Nature to the holiness of the Law; for, *He is* righteousness
a Lamb without spot and blemish. The Law could never
have required so much righteousness, as is found in Him.

For *Practical righteousness*; there was never any *aberration* in his thoughts, words, or deeds. The prince of this 2. Practicall
world cometh, and hath nothing in me. righteousness
Joh. 14. 30.

And for *Passive righteousness*, there is a conformity of 3. Passive
his sufferings to the threats and curse of the Law. What doth righteousness
the Law threaten? Why, a *privation of comfort*, which
answereth to our *omission of good*; and an *infliction of tor-
ment*, which answereth to our *commission of evil*. Both
these are to be found in *Christ*. Time was, when he was
deprived of the comforts and influence, which at other
times he had, from the Divinity, so far, as to cry out, that
he was forsaken. And time was, when he lay under torment
and sense of wrath, which made him to sweat *water* and
blood. So, here is a Law exactly answered, which is, *the
fulness of righteousness*, which is in Christ as our *Priest*.

3. The third fulness which is in Christ, is, *The fulness* 3. The fulness
of Efficacy, putting forth it self for the benefit of the Church, of Efficacy.
Such a fulness is in Christ; that filleth all that come to
him, and will not leave one believing soul empty. *A fulness
of efficacy*. Hence it is, that he is said to fill all in all:
Ephes. 1. 23. *Which is his body, the fulness of him that
filleth all in all*. Christ filleth all Graces in all believers:
Whosoever there is, either in the Understanding, or Will,
or Memory, or any where else, it is of Christ's putting there.
The first Miracle Christ did, was, a *filling of the water-
pots with wine*; our *Evangelist* tells us, it was the first Mi- 1oh. 2. 6.
racle he did in *Canaan*. And there was in that Miracle a
kind of representation, of what Christ will do ever after.
He began with *filling*, and goeth on with *filling*, and end-
eth with *filling*: Inasmuch as there is no believing-soul in
the world, but he putteth some *fulness* into it; every one
hath its proportion. Ephes. 4. 13. *Till we all come in the
unity of the faith, and of the knowledge of God, to a perfect
man*.

man, unto the measure of the stature of the fulnesse of Christ; Christ here, is Christ *Mysticall*; Christ *Mysticall*, that, is the Church; He being the *Head*, and believers the *Members*. As the fulnesse of a *Naturall body*, is made up of the *Compleatnesse* of every member. That is a full body, when every member is grown to its due proportion; So the *Body of Christ* is made up, when there is a fulnesse in every *Believer*, answerable to that state, and relation, and place, which such a member bears in the body of Christ. All have not the like measure of fulnesse. One is full, as an *arme*, another is full, as an *hand*, another, as a *little finger*; yet he hath the fulness of a member. And all these put together, make up the fulness of Christ.

In this fulnesse, Christ comes in the fulnesse of the Gospel of peace.

To shew you, the fulnesse of Efficacy; see how Christ filleth those that come to him, and live upon him. He giveth them first, a fulnesse of blessing. That which ye read of, Romans 15. 29. *I am sure, when I come unto you, I shall come, in the fulnesse of the blessing of the Gospel of peace.* Wheresoever the Gospel of Christ is entertained, there comes a fulnesse of blessing. The truth is, All other things in the World are but empty blessings, in comparison of this. Nay, a man may say, where the Gospel is not received, there are *Cursed Blessings*, Mal. 2. 2. saith he there. *If ye will not hear, and lay it to heart, to give glory to my Name, saith the Lord of Hosts; I will even send a Curse upon you, and will Curse your blessings.* Health, and riches, and means, and friends, all blessings in themselves; are Cursed blessings, to them, that forsake the Gospel. Where that is entertained, the Curse is removed; so, Christ comes with the fulnesse of the blessing of the Gospel of peace.

2. In the fulnesse of Content.

Secondly, He giveth them a fulnesse of Content, suitable to their severall conditions. I speak of such, as walk in Christ, as well as those that have received him; and that live up to their principles. I say, a fulnesse of content, in their condition. Of this, Paul speaks, Phil. 4. 18. *I have all, (saith he) and abound, I am full.* It was a sorry pittance, Paul had in outward respects, and yet he wanted nothing; He hath all, he is full. Why full? why, because

cause he was *contented*. The first *Adam*, brought *emptinesse* upon all the *Creatures*, and so they all became subject to bondage, and vanity, by reason of his sin. The second *Adam*, put a kind of *fulnesse* into them. Ye read of some in *Job*, of whom it is said; *In the midst of their sufferings, they shall be in straits*. And poor *Saints*, they have in their *straits* many times, a *sufficiency*, because they are *contented* with their *Conditions*.

Thirdly, There is, a *fulnesse of spirituall knowledge*, 3. In the ful-
 that *Christ* conveyeth to his *Members*, *Rom. 15. 14.* *I* *my selfe*, *am perswaded of you, my brethren, that ye also* *are full of all goodnesse, filled with all knowledge, able al-* *so to admonish one another.* Though the parts be weak, yet where *Christ* hath taken possession of the heart, there the soul hath a *fulnesse* of spirituall knowledge; The ful-
 nesse of a small vessell, is fulnesse, though small, but yet a fulnesse. He that hath least, hath his proportion, and a ful-
 nesse in his degree. That which is hardly a fulnesse, if ye compare him to any unregenerate man, his parts perhaps are beyond his. *They shall all know me, from the least, to the greatest; I write to you little Children, (saith John) because ye have known the Father,* even the least of God's people know him. Whereas the greatest Schollar in the World, if he hath not entertained *Christ*, knoweth him not. There is a *fulnesse in Christ*, though little; in comparison whereof, the greatest Schollars in the World, are but *empty* men. He knoweth *Christ*, as a man knoweth *Hony*, that hath tasted it, which is another kind of knowledge, than he hath that hath onely heard of it, and discoursed of it, and never tasted of it in his Life.

Again, There is a *fulnesse of the fruits of Righteousness*, 4. In the ful-
Phil. 1. 11. *Being filled with the fruits of Righteousness* *by Jesus Christ, to the glory, and praise of God. Filled with* *the fruits of Righteousness.* *Christ* hath no barren Trees in his Orchard, they are all filled with fruit, *fruits of Righteousness*; whence it comes to passe, that *believers* living up to their principles, as I said before, they follow God *fully*. As it is said of *Caleb*, *Numb. 14. 24.* *My servant Caleb had another spirit with him, and hath followed me fully.*
 They

They do not follow Christ by halves ; Christ a little, and the World much ; but follow him fully , close with him, even as two plain *Superficies*. Suppose two pieces of boards smoothed and plained, they close one with another in every part ; Whereas, a round thing doth close onely in some one point, if ye put it to a thing that is plain. If ye lay a round ball upon a smooth Table , the ball closeth to the Table, but it is but in a point. Ye have false-hearted men , that seem to close with God, and Christ ; but it is in this, or that particular opinion , that may stand with their gain. Whereas the poor soul that followeth God, and Christ, followeth him fully in every truth, and every particular thing , that makes for God, and Christ ; so there is a fulnesse of obedience, as well as a fulnesse of knowledge.

5. In the fulnesse of joy.

Cant. 2. 16.

Hebr. 11. 1.

Agrin , There is a *fulnesse of joy* ; This Christ giveth, where he communiceth *himselfe*. He speaks of it, Joh. 16. 24. *Hitherto, have ye asked nothing in my Name , aske, and ye shall receive, that your joy may be full.* They are but *empty joyes* , that the World giveth to its followers ; Christ promiseth a full joy to them , that seek to him. Therefore it is, that the members of Christ have a full joy , because they have Communion with him, as their *Head* ; He is present with them, as in the inward man, and, *In his presence, is fulnesse of joy.* Joy ariseth from the fruition of some good thing, which a man knoweth, and knoweth himselfe to have interest in. What so good, as Christ , who is the chiefest Good ? when a poor believer comes to know Christ , and to be able to say, *My beloved is mine, and I am his* ; Hence ariseth a full joy, because it is a joy in Christ, who is a good, a present good, a present known good , a present known good which I have interest in ; besides those good things which are to come , that farther fruition of Christ , which men shall have in another World. In comparison, of which, *Paul* accounts himselfe absent from the Lord , while he is present with the World. Though themselves be absent, they are present to the eye of faith , which is the *evidence of things not seen, the substance of things hoped for* ; Therefore in these, they can rejoyce, with a full joy. This makes them, *to be filled with everlasting Consolation , and good hope*

hope through grace; yea, with joy unspeakable, and full of glory. So ye see, there is abundant fulness in Jesus Christ; and also, what sorts of fulnesse they are.

I proceed to the Application of this truth. If there be such abundant fulnesse, in Jesus Christ; Then it holdeth forth,

Vse.

First, *Matter of Consolation, to those that are within.*

Secondly, *Matter of Invitation, to them that are without,* that they would be perswaded to come in upon this ground.

First, Here is that, that may comfort them, that are within; They have a Saviour full of all grace, and excellency. And if he be full, then they are Compleat in him: there lieth the Comfort. The Apostle joyneth these two together, Col. 2. 9, 10. *In him dwelleth all the fulness of the Godhead bodily, and we are compleat in him, which is the head of all Principalities, and Powers;* We are compleat, if we be in Christ. Why? because he is full. Upon this ground it was, that Paul could glory in his Wealth; though but a poor man, and confessed, though he had nothing, he wanted nothing, 2 Cor. 6. 10. *As sorrowfull, yet alwayes rejoycing; as poor, yet making many rich; as having nothing, and yet possessing all things.* Why so? because he had Christ, and all things in him. *Qui omnia habentem habet, habet omnia;* He that hath him, who hath all, hath all in him. This was Paul's case, as it was Moses his case, when he was forty daies, and nights upon the Mount; he had none, but God alone with him, he had taken up no provision: There he was. The people thought Moses was dead, and that he would never come again; therefore, they fell upon that ground, to make a Calfe. If he did return, they thought he would come, and look like a pined starved Creature; Well, Moses comes, beyond their expectations, and never look't so well in his Life. So well, as they could not indure to behold the shining of his Countenance; How came Moses to receive so much vigour upon the Mount, where he had no sustenance? Why, he had God there, and in him all: This is the great fountain of Consolation. It is a pleasant thing for a man to

1. Comfort
for them, that
are within.

N n

have

have a full heap to go to, where he may take a purse-full, a bag-full, if need be. A *believing soul* may go to *Jesus Christ*, and take his hands full, his heart full, as much as ever he standeth in need of. It is the condition of many a Christian, to be alwaies on the complaining hand; though it ought not to be so; for, *Cheerfulness is an honour to Profession.*

Object.

But thou art apt to complain, Alas for me, I abound in nothing but want; there dwelleth no fulnesse in me.

Ansiv.

It is true enough; but thou hast him, *in whom all fulnesse dwelleth.* Therefore what needst thou complain of want? I say, Thou hast him, if thou be'st a believer. *As many as received him, to them that believe in his name, to them gave he power to be the sons of God.* Thine are the wants, Of what? Why, of a *finite creature.* His is the fulnesse, Of whom? Of an *infinite God.* What are thy wants to his fulnesse? Certainly, the one is infinitely above the other, even as God is far above men. Thou art *ignorant* (so are we all by *nature*) of God and of our selves, and the way to heaven. Thou knowest not what to hold in such and such a point, and know'st not what to do in such and such a case: Why, thou canst never want wisdom; If thou receivest of his fulnesse, there is wisdom for thee. *Christ is made to us of God wisdom,* saith the *Apostle.* Certainly, he that partaketh of *Christ's wisdom,* shall be *wise enough, wise to salvation,* as the *Apostle* speaks in another place. If *Stephen* receiveth of the fulnesse of *Christ,* wisdom for wisdom, then he speaks with such a spirituall wisdom, as all his enemies are not able to resist. A *poor man* in the *Council of Nice,* that came to encounter with a great *Philosopher;* he was full of the Spirit of *Christ,* and opposed so much power against what the *Philosopher* said, as he professed, That while *Argument* was opposed to *Argument,* and *Syllogism* to *Syllogism,* I was hard enough for them all. But here comes a *man,* that speaks in the *power and wisdom of Christ,* and I am not able to resist him. Sometimes a *Christian* complaineth of his own *weaknesse,* and who hath not cause to complain of that? But then consider, what a *fulnesse of power* is in *Christ* as thy King, a power, *by which he is able to subdue all things to himself, to conquer lust, and to tread down Satan*

Satan under thy feet, and to make thee more than a conqueror, through him that loved thee.

But the thing lyeth upon thy Conscience, and thou canst not bear it.

Look to *Christ*, he is full of righteousness, though thou be'st full of guilt. What can the Law exact of thee, which may not be found in thy Surety? Thou complainest of an unholy nature, but look to *Christ's Nature*, there is habitual righteousness in him; He is a lamb without spot or blemish. Thou hast broken all the Commandments of God; Look to *Christ's life*, there is a practical righteousness in him; Satan came, and found nothing in him. The Law threatneth a curse, and death, and hell: How shall this be undergone? Look to *Christ thy Surety*, there is a passive righteousness in him; he hath answered the curse of the Law, as well as fulfilled the precepts of the Law. The merit of all these redound to thee, if thou canst but believe. Therefore may the poor soul say, as David doth in the Psalms, *I will go out in the strength of the Lord God. I will make mention of thy righteousness, even of thine only.*

But, How comes it to passe then, if there be such a fulnesse in Jesus Christ, that so many of his Members are so empty, so little grace to be seen in their conversation, and belief to be found in their souls?

It is not for want of fulnesse in *Christ*, but it is because we are wanting to *Christ*, and to our selves, that we are so empty, notwithstanding the fulnesse of our Head. It is, because we do not answer his fulnesse of worth and grace, with the fulnesse of our affection. Fulnesse should be answered with fulnesse. As Excellency calleth for Respect, so according to the degrees of the excellency, should be the degrees of respect. There is a full and abundant grace and merit in *Christ*, therefore go with full assurance of faith, when thou goest to him.

What is the reason thou art no fuller?

Why, because thou dost open thy mouth no wider: *Open thy mouth wide, and I will fill it.* Could we believe enough, we should have enough. But *Christ* saith (as to many of his Patients). *Be it to thee according to thy faith.* Ac-

Object.

Ans.

Object.

Ans.

Quar.

Respons.

according to the measure of thy Bucker, so shall be the proportion of water that thou drawest out of the Well of Salvation. *Christ* is the fountain, and his *blessings* and *graces* are the water, and *faith* is the bucket. A large faith, a faith drawn out, fetcheth a large blessing from heaven; and so as he expecteth fulnesse of faith, that coming to a great God, we should look for great things from him, and not content our selves with outward *Mediocrities*, but have our faith exercising it self, in some proportion to the object upon which it acteth. So also, that we should come with the fulnesse of obedience in our lives, as well as of faith in our hearts. We should not onely draw near with assurance of faith, but follow God fully, as *Caleb* did, *Numb. 14.* get that spirit as was in *Caleb*, to follow God fully. We should have great comforts, but we tread awry, and so wrench our faith. We go after God a little, and the world a great deal: when we are following God, we are taken off from the pursuit of God. Thence it is, that our comforts are no more. Suppose the head in the naturall body full of sense and spirits, yet if the lower parts, through which the influence should be conveyed to the vitall parts of the body, be obstructed, the lower parts may decay for want of the influence of the head; because there is something that hinders that conveying of them, namely, those obstructions. We suffer our understandings, and wills, and affections, to be obstructed with the world, and the things thereof; therefore the fulnesse of our Head is not conveyed to us in so full a manner. *Herein do I exercise my self*, saith *Paul*, *to keep a good conscience, towards God, and towards man.* These exercises will open those obstructions, and so make way for the influence of the Head. That is the first Use, by way of *Consolation* to them that are Within.

Use 2.
Matter of Invitation to
them, that
are Without.

Secondly, Here is matter of *Invitation* to them Without, that they would from hence be perswaded to come in to *Jesus Christ*, because there is such a fulnesse in him, as ye have heard of in other cases. *Fulnesse inviteth*, and why should it not do so in this. The laden *Bee*, that flyeth abroad into Gardens and Meadows, Why? Because they are full of flowers, there is food to be had for them, and something to carry

carry home to their Hives. Why doth the *Merchant* take such long voyages to the *West Indies*, but because that is full of Mines of gold and silver? And to the *East Indies*, but because they are full of spices? The sons of *Jacob* took a long journey from *Canaan* into *Egypt*, because that was full of corn, and they were loath to starve in their own *Land*. The *Queen of Sh:ba* came a great way to see *Solomon*, because he was full of wisdom. *1 King. 19. 2:* Will not all these rise up in judgment against us one day, if we be not invited and drawn in by the fulness of *Christ*, in whom there is more sweetness, than in all flowers and spices; more riches, than in all mines of gold and silver; more excellency and fulnesse, than of milk and hony in *Canaan*, than of corn in *Egypt*, thin of wisdom in *Solomon*? Therefore me-thinks our souls should hasten to him; and the rather, because we all naturally affect a fulness, and will be seeking it one where or other, either in *Christ*, or in the Creature; and man doth dream of a fulness in the creature. That which *Agur* speaks of, speaking after the manner of men, *Prov. 30. 9. Give me not riches*, saith he, *lest I be full, and deny thee, and say, Who is the Lord?* There is a fulnesse in wealth, and pleasures, and preferments, that men may truly affect.

Let the very consideration of the emptiness of this fulnesse, that is supposed to be in the creature, be a motive to invite men to come in to *Christ*; If ye go not after *Christ*, ye will go after the high expectations of that fulnesse, which will deceive you. This of *Christ* is a filling fulnesse. And That, ye may call a fulnesse if ye will, but it will prove emptiness in the issue. *Solomon* at last comes to this conclusion, *Eccles. 1. 14. I have seen all the works under the Sun, and behold all is vanity, and vexation of spirit*; that is, emptiness, so the word signifieth. As empty the creatures are, even as Cisterns that hold no water, *Jer. 1. 13. What refreshing can be had from a cistern, that hath no water in it, or but little?* ay, but that little in the issue comes to nothing, they are broken Cisterns, and all runs out of them, that seemeth to be put in broken Cisterns, that can hold no water. There is a meer delusion in all the creatures, they make fair promises; but when a man commeth to seek for comfort

comfort in them, he is like a Traveller, that comes to a Well for water, and findeth nothing but aire there, and so cries out, It is an empty Well. I remember a story of *Semiramis*, that when she did lie upon her death-bed, she caused her Monument to be made, and this Verse written upon her Tomb,

Hic fadit quisquis, si princeps, indiget auro.

If any Prince standeth in need of Treasure, let him dig in this Sepulcher, and see what he can find there. Many years after, *Darius* passing by, and beholding the Inscription, caused the Monument to be digged open, where, instead of a great deal of treasure, he findeth another Inscription to this purpose, *Hadst thou not been extremely covetous, thou wouldst never have digged into this Tomb for nothing.* And so indeed, the creature hath no satisfaction in it. A man comes, and thinks to find much, and he hath there nothing, but a sad lesson for himself, to carry away with him. Wherefore let us no longer play the *Prodigall*, seeing there is bread in our Father's house, let us not go to feed upon husks; the creatures are no better. All is vanity, and worse; they are not onely vanity, but vexation of spirit, which ariseth from the disappointment of a man's hopes, when a man is vexed, when he is frustrated; looks for much, and finds a little. That is his case here, a man looks for contentment, and findeth trouble. As our Saviour, in the daies

Mar. 11. 13. of his flesh, it is said, *He went to the fig-tree expecting fruit, and found none*; therefore he was provoked, and cursed the tree. Many a one leaves the creature with a curse; which he sought after with expectation of satisfaction from it. Oh! it is a cursed preferment, and pleasure, saith he, even of that very thing, which he thought would have fully satisfied his soul, when he first enjoyed it. But now, this *fulnes of Christ* is such, as there is no vanity in it, no vexation from it: nay, so far is it from vexation, that it giveth satisfaction which nothing else can give. Psal. 36. 8. *They shall be abundantly satisfied with the farnesse of thy house, and thou shalt make them to drink of the rivers of thy pleasure.* For vexation in the one, here is satisfaction in the other; and for those drops of pleasure which men find in the

the creature, here is rivers of pleasure, such are those everlasting joyes that are in Christ. For the pleasures of the creature, here are Rivers, every man may have his fill. If it were a Cistern, an Army might come and empty that. But here is enough, therefore I need not to envy another's satisfaction; there is enough for all that come to Christ. I have now done with the first Observation, of the first part of my Text.

The Second hath diverse Branches.

The first that offers it self is the Partakers hereof, and those are a great many; *We all*, saith the Apostle here, *We all have received, even grace for grace,*

Observ.

A short Observation is to be taken from thence, namely, *That all the members of Christ are partakers of some spirituall endowments. We all have received of his fulnesse.*

Not one, but Christ imparts something to, in his measure. Therefore it is clearly said by the Apostle, Ephes. 4. 7.

Unto every one of us is given grace, according to the measure of the gift of Christ. Here is grace, and grace to every

one, and grace from Christ to every one; yet, to every one in his measure, not alike measure to all, but some measure to each.

One star, saith the Apostle, *differs from another in glory.* Not a Star but receiveth light from the Sun, the one receiveth more light than the other: Therefore there is

1 Cor. 15. 41.

a different glory in the Stars. The Lord Jesus shineth upon every believing soul, but not upon every one in a like lustre.

You know there was a time, when Esau question'd his father's store strongly, *Hast thou but one blessing, my father?*

Gen. 27. 38.

but, no man needeth to question the store of this everlasting Father, he hath more blessings than one, he hath some blessings for every Member of his, *We have all received.* There-

Christ hath

fore it is said, Mal. 2. 15. *And did not he make one? yet*

blessings for

had he the residue of the spirit. Some read, *Abundance*; and

every Mem-

some read, *Residue of spirit*; both well. God hath given endowments of spirit to an hundred, and he hath a residue of spi-

rit for a thousand more, and when he hath endowed a thousand

thousands, he hath a residue of spirit for ten thousand millions more. Ephes. 2. 5. *Which is the head. Even when we*

were dead in sins, hath he quickned us together with Christ,

(by

(*by grace ye are saved;*) Here is one *head*, but many *members*. The *Head* is *Christ*, the *Believers*, are the *members*; *All the members of the body they are compact together*, saith this place. The whole body is joyned together by the bones, that meet in the joynts, and let into one another; Compact, by that, which every joynt supplieth. So the souls of believers, as they are all knit to Christ their Head; so they are let into one another, by a spirit of love. And something, every joynt supplieth; therefore, every joynt hath its particular work. As there is a *vegetative* power in the soul, that putteth forth it selfe to every member; One member to the proportion of an *arm*, another of an *hand*, another of a *finger*. So there is a working of the spirit of grace in the whole body of Christ, that brings every member to its proportion; one to this degree, another to that, which God hath predestin'd him to. Therefore it is, that the growth of every member, upon the increase of the body, helps to the edifying of it selfe in love; Look then, that as in the body, every member shares with the soul, that bringeth it to the perfection, due to that member. So doth every believer, share with the spirit of Christ, in some spirituall indowment, fit for his station. It may be of great use to us.

First, It may serve as an *Antidote*, against *scornfulnesse*, and *contempt*.

Secondly, As a spurre to *improve*.

1. Spirituall
indowments
are as Anti-
dotes to keepe
us from scor-
ning, and con-
temning one
another.

First, The consideration of this truth, That all the members of Christ, partake of some spirituall indowment; (*We all have received*) serveth as an *Antidote* against *scornfulnesse*, and *contempt* of one another. If every man hath received his part, *Who art thou that despisest thy brother?* Prov. 17. 5. *Who so mocketh the poor, reproacheth his Maker; And he that is glad at Calamity, shall not be unpunished.* It pleaseth God to make him so, therefore, to mock him, is to reproach God; so to contemn the poor Saint for want of those parts, to expresse himselfe by, that thou hast, thy reproach is to the Spirit of God. God hath purposedly dispenced his gifts, and graces, so that there is no believer but hath some, and none that hath all indowments

ments in an eminent way ; None hath all, that he may not think to stand alone. And none but hath some, that every one may have use of another, that the highest should not contemn the meanest ; The head should not say to the foot, *I have no need of thee*. As it is in *Countries*, *Non omnes, fert omnia, Tellus* ; one *Country* produceth *Wines*, another *Sugars*, another *Spices*. God hath purposely so done this, that one Kingdome might have interest one with another ; In the like manner, God hath ordered things in his mysticall body, and given to all his members severall indowments, that they might not contemn one another. As it is in a materiall building, where there is a sort of stones laid together, every one hath its use ; The lower Story bears up those above it, and the upper story, keeps the lower from being warped. There is use of all, and so it is of the members of Christ ; Therefore, one should not slight, and contemn another, God delights to order things so. Though thou maist excell another in diligence, perhaps, yet there is one thing, or other, wherein happily he may excell thee. For instance ; It may be, thou art a better *Proficient* in the *School* of Christ, then such a one ; but perhaps, he was begotten into the *School* of Christ before thee, that is his honour. *Paul* accounted it the honour of some *Professors*, that they were in Christ before him, and had got the start of him in that, *Rom. 16. 7. Salute Andronicus, and Juniamy Kinsmen, and my fellow Prisoners, who are of note amongst the Apostles, who also were in Christ before me*. He valued them in that respect, though he was a Christian of greater parts ; yet they were in Christ before him, therefore, he durst not contemn them. It may be, thou hast been in Christ, before such a one, yet the party may live more upon Christ, since he was in him, then thou hast done. Thou hast a greater stock of *habitual grace* ; but he is a better Husband, with that little stock, he hath. It may be, thou art as *abundant* in pains, as he, but God hath given him better successe, then to thee ; in his pains, that so thou maist have something still to value this labour. For, It may be, thou hast more *assurance* then such a believer hath, it is that, that puffeth thee up ; but stay : It

may be he, whom thou contemnest, may have as much of *faith*, as thou hast of *assurance*. That is no *paradox*. It is possible, one of lesse degree of *faith*, may have a higher degree of *assurance* for the present, because *assurance* dependeth not upon the degree of *believing*; but upon the degree of *discovered light*: God may come in betimes, with *discovered light* to one, that hath lesse *habitall grace*. *We have received the spirit, not of the Law, but of God, by which we know the things that are freely given us of God.* Therefore, *assurance* depends upon the *light*, not upon the *grace*.

2. We are all
to improve our
spirituall gra-
ces.

Let this serve in the second place, to be a spur to improvement; We have all received, therefore, have all something to be accountable for. *I beseech you, saith Paul, that ye receive not the grace of God in vain, 2 Cor. 6. 1.* If Christ giveth a gift, it is to some end; And what is the end? why, improvement, so saith the *Apostle*, *1 Cor. 12. 7. The manifestation of the spirit, is given to every man to profit withall*; that is, every Christian Man, and Woman, hath something in Him, or her, which manifesteth their, having the spirit of God. Therefore it is called, *the manifestation of the spirit*; And said to be *given to every man*: but here is the end, *to profit withall*. What Talents a man hath received, he must not hide in a Napkin; As it is in the naturall body, That which every member receiveth, it is for the good of the whole. The *stomack* that takes in meat, but not for it selfe alone, but to nourish the *body*; The *feet* they move, too and fro, not for themselves alone, but to carry the *body*. The *hand* that worketh, not for it selfe alone, but to maintain the *body*; And so it is in the *mysticall body* of Christ, as the *Apostle* telleth you clearly, *1 Pet. 4. 7. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.* Here is *manifested grace*; And so dispensed, as every man hath received a gift, and as a good *steward*. The *steward* receiveth the money, that is put into his hand, not to put up into his owne purse, but for the good of the whole *family*; Men have received, that they may dispende. Therefore, I say, seeing we all have received,
we

we are all bound to be usefull in our severall places, with- We should
in our severall spheres; not all of the same way, but all, some way
in some way, to be usefull to the Church of Christ. This or other, be
doth not open a gap to confusion, it doth not open the *Parti-* usefull to the
pi- doors to every one, that may say himself to be *gifted*; Church of
but it calls upon every one in his *sphere*, to do service to Christ.
God in his *Church*. We are like so many *Actors* upon a
Stage, in the acting of a *Comedy*; he is not commended
that acts the greatest part, but he that acteth his own part
best, be it the part of a *King*, or of a *Servant*, either short
or long; if he act that part well, there lyeth the matter of
his praise; and the *Servant* may have more commendation
for that part he acteth, than the *King*, if he doth it well.
So it is here: He that acteth his own part well, shall have,
Well done good and faithfull servant. As in the *naturall* Matth. 25.23.
body, there is a distinction of *members*; as in *Musick*, the
Harmony is made up of different Sounds and Tunes; they
have the *Base*, and *Mean*, and *Treble*. If all were *Treble*,
where were the *Base*? and if all *Base*, where were the
Mean? The *Harmony* is made up from the consent of
all these. So, there is an harmony made up in the Church
of God, but it is from the variety of gifts, that God be-
stowes upon them. And the *Treble* hath its commendation
in *Musick* as well as the *Base*. And as in *Painting*, your
dark colours add to the beauty of the Picture, and deserves
praise, if well cast, as well as the fairest colour in the whole
Piece. So, many Christians of obscure parts, in comparison,
in the conjunction of the whole, do add to the beauty of the
whole.

The next is, The *Participation*. I will speak a little of a. Participati-
that. on.

Have received.

The Observation from hence is this, namely, That what-
soever endowment any man is partaker of, he hath but re-
ceived it. Before I told you, Every one hath received; now,
Whatsoever any one partakes of, it is but received. Of his
fulness have we all received, and grace for grace.

Observ

1 Cor. 4. 7. *What hast thou that thou hast not received?* Name the thing, if thou canst, that is good; if it be good, it is received. *What hast thou, that thou hast not received?* Go from the one end of the work of grace to the other, and you shall find all received: Begin where grace beginneth, at the *Understanding*, and those good thoughts that God puts into the minds of men, by which he turneth the mind about; for the *Understanding* is the great Wheel. Those thoughts thou hast received, as the *Apostle* tells you, 2. Cor. 3. 5. *Not that we are sufficient of our selves to think any thing, as of our selves; our sufficiency is of God.* From good thoughts in the *Understanding*, come to good inclinations in the *Will*; they are received, Phil. 2. 13. *It is God which worketh in you both to will and to do, of his good pleasure.* Come from good inclinations of the *Will*, to good words in the *Mouth*; why, God puts them in too, or we cannot have them. Isa. 50. 4. *The Lord God hath given me the tongue of the learned, that I should know how to speak.* Come from good words to good works, by which our words are made good; we fulfill in our actions what we profess: they are also received, *Without me ye can do nothing*, saith Christ. He doth not say, It is but *little*; but, *Nothing, just nothing, without me.* These good works, they have different *successes*, every degree of *success* is received; *Paul plants, and Apollos watereth, but it is God that giveth the success.* Nay, to make it appear that the *success* is given, that *increase* is freely dispenced, ye shaall often find God giving more *success* to meiner labours, than to greater; more *success* to men of weak abilities, than to men of strong abilities: because he will have *success* free, as well as any thing else. As it was between *Rachel* and *Leah*; *Rachel* was the fairer, but *Leah* the fruitfuller; *Rachel* had more beauty, but *Leah* more children.

Use.
Against boasting
and proud
Opinions.

Now to come to the *Use*, which the *Apostle* hath made to my hands, *Whatsoever we have is received.* Away then with boasting, 1 Cor. 4. 7. *Who made thee to differ from another? What hast thou that thou hast not received? Now if thou didst receive it, why dost thou glory as if thou hadst not received it?* Away with all proud opinions of men, that

that ascribe something to the creature, and something to themselves, that they have not received of free grace. There is a great deal of difference between *habit acquired*, and *habit infused*. Men speak of *grace*, as if it were an *acquired habit*; and so ascribe much to themselves, and do not take all as received. Indeed, in *acquired habits*, the actions well performed, have a kind of *casualty* in them; as, if a man learneth to write, his frequent *habit* bringeth him to write. But it is otherwise in *infused habits*; there, we have first the *habit*; then, perform the *act*: You have first the *habit*, that, we receive; then, the *acts* are produced; and, *all is of God*. As they say of the soul, Grace frames all of it self; the free grace of God doth all in the soul, plants the *habit*, then draweth it forth into *act*, and then blesteth those *acts*, and then crowneth all. And what is the Crown? Why, his own work in us. God crowneth nothing in us, but what he giveth us. It is so from first to last, *All is grace*. Therefore there is no *boasting*. Away then with proud opinions, and glorying of our selves in our conversation. The truth is, this corruption of nature, though it vent it self much in opinion, yet more in practise. It is too common a fault for men to play the *Swan*, when they look into the *whiteness* of their own *bosoms*, without considering the *blackness* of their *feet*. Whence is that *whiteness* received, if there be any *whiteness*? It is from God; therefore glory not, as if thou hadst not received. Yet, glory in God, but not in thy self. There is that which will make us to play the *Judas* with *Christ*; *Christ* giveth a bag to *Judas*, and *Judas* will filch from *Christ*. *Christ* giveth us grace, and we are apt to pocket up all for our selves. We derive all from *Christ*, and yet many times we take upon us, as if we had it out of our own *Cisterns*: *This I did, and said; and this was done by my endeavours*. Oh! *What hast thou that thou hast not received?* The Moon receiveth all its light from the Sun, and yet the Moon eclipseth the Sun as much as in her lyeth. Seeing we receive all from *Christ*, let him have the praise of all we have, and hope for. Let this break the pride of our hearts. Beggars must be no boasters. *Of his fulness have we all received, even grace for grace.*

Verf. 17.

Verf. 17. *For the Law was given by Moses, but Grace and Truth came by Jesus Christ.*

18. *No man hath seen God at any time. The only begotten Son, which is in the bosome of the Father, he hath declared him.*

In this 17th. Verse are contained two *Assertions.*

First, *I hat the Law was given by Moses.*

Secondly, *That Grace and Truth came by Jesus Christ.*

Of these, I shall not here speak any thing; nor of the opposition which is here made by some, between these two. Whereas *Christ and Moses, the Gospel and the Law,* are here opposed by way of *Comparison*; the one, as more excellent than the other: *Diverse* mistake them, as opposed by way of *Controversie*, as the one excluding the other; and so gather from hence, That under the *Gospel* we have nothing to do with the *Law*. That, *The grace and truth that came by Jesus Christ,* doth quite destroy and abolish the *Law*, that came by *Moses*.

We might here distinguish of a four-fold estate of Man.

A state of *Innocency.*

A state of *Corruption.*

A state of *Preparation.*

A state of *Grace.*

And also of the severall uses of the *Morall Law.*

First, *To justifie.*

Secondly, *To discover sin and guilt.*

Thirdly, *To provoke to sin.*

Fourthly, *To condemn for sin.*

Fifthly, *To lead to Christ.*

Sixthly, *To direct in the waies of holiness.*

1. The Law of use to have justified Adam

2. To provoke, and condemn, in the state of Corruption.

3. To lead

First, The *Law* was of use to have justified Adam in the state of *Innocency*; but could never justifie any man since.

Secondly, The *Law* is still of use to provoke, and to condemn, in the state of *Corruption.*

Thirdly, In the state of *Preparation*, the *Law* is still of use

use, as a School-master, to lead us to Christ.

Fourthly, It is of small use to *Condemne*, and of no force to *provoke*, in the state of grace.

But yet, Fifthly, even in the state of grace, it is of use to correct, and so, it is a rule of Life; All these I might discover to you, by diverse arguments. But my intention is, to consider such places, as are objected to the contrary, and then to come to the Application, Gal. 3. 19. seems to imply, that the Law was to continue no longer, then till the coming of Christ; *Wherefore then serveth the Law? It was added, because of transgression, till the seed should come, to whom the promise was made.* If by seed, we understand Christ, as is likely; Then it doth rise higher, the Law was added, because of Transgression, till the seed should come: but then it was to continue no longer.

But the answer is not difficult. First, If ye understand the Ceremoniall Law, then that began to vanish; when Christ, (who was the substance) came, now that, even the Ceremoniall Law was added, because of Transgression, is proved in that. All of the rights of Ceremonies, was such as implied guilt, and sin; yea, it did not onely imply our guilt, but our misery. For the blood was to be poured out, to shew what we all deserved; even to be made sacrifices to the wrath of God, and fuell for the fire of Hell. But if ye will understand it of the Morall Law, for it taketh in both; Then thus you must distinguish between the matter, and substance of the Law, and the Ministry of Moses.

The Morall Law, for the matter of it, is perpetual; It was before Moses, and will be after Moses, even to the end of the World. But then, if you take the Law, as it implieth the Ministry of Moses; In that respect, there was a ceasing of the Law, when the seed came, because all those *Mosaicall appendixes*, to the Morall Law, they then began to vanish. As namely, to the second Commandment, the whole Ceremoniall Law was an Appendix to that; The fourth Commandment, the seventh daies Sabbath, was a Type of Christ, resting in the grave, the seventh day from the Creation. So as for the matter,

us to Christ in the state of preparation.

4. Of little use to condemn, and of no force to provoke in the state of grace.

5. Of use to correct in that state, as a rule of life.

Object.

Answer.

Morall Law perpetual to the end of the World.

it

Object.

it remains, though as for the *Ministry of Moses*, there is an end of that. The great place is urged of those out of the *Romans*, Rom. 7. 6. *Now we are delivered from the Law, that being dead, wherein we were held, that we should serve in newnesse of the spirit, and not in the oldnesse of the letter.* If we be delivered from the *Law*, then we have nothing to do with it, after we have received the *Gospel* of *Christ*, that is the *Objection*.

Answ.

Understand the Answer, read the beginning of the Chapter, and ye shall see in what sense, he saith, *We are delivered from the Law*, namely, from the *Law*, as an *Husband*, begetting sin upon our souls; The *Law* had a *provoking power*, to stir up *Concupiscence* in Men. Now, saith he, we are delivered from the *Law* in this sense, because we are under another *Husband*, namely under *Christ*. In which respect, it is said in this *Epistle*, Chap. 6. 14. *That we are not under the Law, but under grace*; namely, not under the *provoking power of the Law*. That place may seem to have some difficulty in it, Rom. 10. 4. *Christ is the end of the Law for righteousness, to every one that believeth*; If *Christ* be the end of the *Law*, Then the *Law* ended when *Christ* came. This is the *Objection*, but of this we must distinguish a threefold end.

Object.

*Finis Abolitionis.**Finis Adimplentionis.**Finis Intentionis.*Answ.
three-fold.

An end of *Abolition*. That which kills a man, a sword, or, poyson, that is his end; because, it kills him. *Finis interficiens.*

Secondly, An end of *Impletion*, As, the end of the *Law* is charity. What is that? *Love is the fulfilling of the Law.*

Thirdly, *Finis Intentionis*, That is the scope of a thing, that is, at which it aims; now *Christ* is the end of the *Law*, What is that? not the *abolishing end*. For he himselfe tells you, *He came not to destroy the Law, but to fulfill it*; He is an end in these two latter senses, not in the first. He is the scope of the *Law*, and the fulfilling of the *Law*, and in both these senses; *The end of the Law for righteousness, to every one that believeth.*

First,

First, He is the *scope* of the *Law*. The *Ceremoniall* *Christ* the *law*, that aimed at *Christ*; and the *Morall law* aims at *scope* of the *Christ* too; because it driveth men out of themselves, to *Law*. seek for a *Saviour*, 2 Cor. 2. 13. speaking of the vail that was upon *Moses* his face. *Not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which was abolished.* What was the *end* of the *Law*? Saith he, the *Israelites* were not able to understand *Christ*, at whom the whole law aimed; there was a vail upon their face, so as in the *Leviticall* Rites, and *Ceremoniall* precepts, they could not see *Christ*: they could not look to the end of all those *Leviticall* Rites, which are now abolished. And this vail, when they come to be *Converted*, shall be taken away. Thus, He is the end, that is, the *scope* of the *Law*.

Secondly, He is the *end*; that is, the *fulfiller* of the *Law*. Look what righteousness the law required, that *Christ* *fulfilled*, and so satisfied the law to the utmost, both in the *precepts*, and *curse* of it. *Christ* the *fulfiller* of the *Law*.

Well, Is it so, may some say? If *Christ* hath thus fulfilled the law, there is so much the lesse need, why we should observe it, because our surety hath done it already for us.

Object.

This will have no great weight, if we consider, that *Christ*, and we, are to observe the *Law* to *different ends*. Indeed, there would be some strength in the Reason, if we should affirm, we are to observe the *Law* to the same *end*, that *Christ* observed it; We observe the *Law*, to testify our thankfulness to *Christ*, for the salvation we have by him. *Christ* obey'd the *Law*, to testify obedience for us; Therefore, we are bound to obey so much the more, because *Christ* obeyed it. Now *Christ* endured the punishment, due to our sins; therefore, we that are in *Christ*, are not liable to *punishment*, properly so called, but yet to *affliction*, under another notion, as *Chastisements*, though *Christ* hath endured the *Curse* for us. And so in active obedience, we are to Imitate *Christ*, to do as He did.

Ans.

I will name one place more, that is 1 Tim. 1. 9. *Know-*

Object.

ing this, that the Law is not made for a righteous man, but for the lawlesse, and disobedient, for the ungodly, and sinners. Therefore a person justified, saith the Objector, hath nothing to do with the Law.

For the meaning of this place, take it clearly thus.

Ans.

2 Cor. 5. 14.

First, Ye cannot understand this place *absolutely*, as if, whosoever is righteous, had nothing to do with the Law; for, ye know, *Adam*, in his Innocency, had a Law given him. This therefore cannot be denied: Look how far a man is righteous, he hath a principle within him, that even without a Law it will constrain him to obey: *The love of Christ constraineth us*, saith the *Apostle*. As far as a man walks according to this principle, so far he doth not come within the compasse of the Law, as to the *penalty* of it. A Law, *οὐ κείται*, it doth not lye against a righteous man. That is the *properly* of the word. As when it is said, *The ax is laid κείται, to the root of the tree*, to cut it down. The Law is not laid to a righteous man, to condemn him. As we say in Suits at Law, A Suit lyeth against such a man, in such a Court; that is, *κείται*. Now, saith the *Apostle*, the Law, in this sense, *οὐ κείται*, doth not lye against a righteous man. If ye will have the clear meaning of this, see Gal. 5. 23. *The fruit of the Spirit is love, joy, peace, meekness. Against such there is no law.* Make up the meaning betwixt these two, Gal. 5. 23. and 1 Tim. 1. 9. *The Law is not made for a righteous man.* That is, Made to direct him, not to condemn him.

Then, to have done with this, There is no such great cause why the *Ministers* of *Christ* should be afraid of meddling with the Law, in their Sermons: So long as we preach the Law with the same intent that God gave it, we may preach it without fear.

The Law given for Evangelical ends.

God gave the Law with a double subserviency. Before our Conversion, the Law is subservient to lead a man to *Christ*; and after our Conversion, the Law is subservient to direct us in the way to *Christ*. God gave the Law for *Evangelicall* ends, and men should preach the Law for *Evangelicall* ends; not to set up a covenant of Works, but to

to

to drive them out of themselves to Christ; and then, when they are in Christ, to help to guid them in the way of *holiness*. To preach the *Law* as Christ himself preached it, *Matth. 5.* who spent a great part of that Sermon in the Mount, upon the *Law*.

And then for People, as well as for Preachers; they need not fear having respect to the *Law*. David said, *I shall not be ashamed, when I have respect to all thy commandments*. Some seem to be ashamed, to have respect to any of the commandments of God. Certainly, Brethren, if ye will obey the *Law* out of *Evangelicall* principles, as it was given for *Evangelicall* ends, you need never to be afraid of observing it. They are the same *precepts* to a man converted, but they are observed out of new *p-inciples*; yet the *precepts* continue the same. *Hest. 2. 10.* it is said, that *she had not yet shewed her kindred and people, as Mordechai had charged her, that she should not shew it*. She was obedient to *Mordechai*, all the while she had been under his government; and when she was *Queen*, yet still she doth the commandment of *Mordechai*. When men are ingrafted into *Jesus Christ*, they are still bound to do the commandments of the *Law*, as before: then they were bound under the curse of it, for fear; but now out of love. Here the grace of Christ will make them more obedient, because it *teacheth them to deny ungodlinesse and world'y lusts*. I have done with this. Now to the next Verse, which runneth thus,

Verf. 18. *No man hath seen God at any time. The onely begotten Son which is in the bosome of the Father, He hath declared Him.*

Ye may perceive by what ye read, *Joh. 9.* how zealous the *Jews* were for *Moses*, and how prejudiciall against Christ: *Joh. 9. 28, 29.* *Then they reviled him, and said, Thou art his disciple, but we are Moses his disciples. We know that God spake unto Moses; but as for this fellow, we know*

know him not whence he is. And therefore the *Evangelist* here, to take away this misapprehension of theirs, having in the seventeenth verse preferred *Christ* before *Moses*, and the *Gospel* before the *Law*. Because the *Jews*, that spake so much of God's speaking to *Moses*; and appearing to him, were ready to object, *But God spake face to face with Moses*; Therefore, the *Evangelist* here prefers *Christ*, and sheweth a greater intimacy between *God* and *Christ*, than between *God* and *Moses*. *No man hath seen God at any time, (no, not Moses) but the onely begotten Son.* *Moses* had some sight of *God*, but in apparition: He desired to see *God* face to face, but was denied; onely he was not denied the sight of some *similitude* of *God*. Numb. 12. 8. *With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall be beheld.* *Moses* beheld the *similitude* of the *Lord*; but *Christ* was in the *Father's* bosom, and so saw him face to face, as never man saw him.

There are three *Affertions* in this place.

The first concerneth the *Invisibilty* of *God*, *No man hath seen God at any time.*

The second concerneth the *Intimacy* of *Christ* with the *Father*, *The onely begotten Son which is in the bosome of the Father.*

The third concerneth the *Discovery* of the *Father* by *Christ*, *He hath declared him.*

Of these three, in their order.

First, That which concerneth the *Invisibilty* of *God*, *No man hath seen God at any time.* For the right understanding whereof, ye must know, that *God* may here be considered, either in reference to his *Essence*, or his *Counsell*, and accordingly there is a two-fold sight of *God*.

A *Beatificall vision*,
and

A *Scientificall vision*.

A *Beatificall vision* of *God*, in reference to his *Essence*.

And a *Scientificall vision* of *God*, in reference to his *Counsell*.

I dare not exclude neither of these, in reference to the Text, because the words which follow seem to have Christ in both, *The one; begotten Son, which is in the bosom of the Father.* That implyeth Christ to have a *beatificall vision* of God, in his *Essence*, even here upon the face of the earth, because he was then even in the bosome of the Father. And he must needs see the *Essence* of God, that is, *essentially God himself.* He that hath the *same essence* with the Father, must needs see the *essence* of the Father. He is the *only begotten Son*, therefore he hath the *beatificall vision* of the Father.

Christ in the bosom of his Father, when on earth.

Then, *He lyeth in the bosome of the Father*, therefore He hath the *scientificall vision* of the Father too; in both which respects, he was able to declare the Father. Speak we then first of this Clause.

No man hath seen God at any time, as it refers to the *beatificall vision* of God in his essence. The meaning will be this, *No man*, that is, no meer man; for *Christ*, who is *God-Man*, must be excepted. *No man hath seen God*, that is, *God in his essence*; for God, in apparitions, hath been seen by many. *No man hath seen God at any time*, namely, during his life, during the state of *mortality*; so it is to be limited. That answer which God gave to *Moses*, *Exod. 33. 20.* when he desired the sight of God, *The Lord said, Thou canst not see my face; for no man shall see me and live*; you must take it, *in sensu composito*; that is, No man upon the face of the earth shall see me, no living man, while he liveth upon the face of the earth, can see the face of God in his *Essence*. Otherwise, there is a time while men do live (and live most happily) namely, when they are in a state of glory; then they do see the face of God (then face to face, saith *Paul*) even as the *Angels*. It is said of them, that *they behold the face of God*, *Matth. 18. 20.* Christ saith there, *I say to you, that in heaven, their Angels do alwaies behold the face of my Father which is in heaven.* So, when men come to be like *Angels* in a state of glory, they shall also see the face of God. *But no man hath seen God at any time*, during this life, God in his *Essence*.

No man, during the state of mortality, can see God.

For

For this we have more than one place of Scripture; the same words in the Text are repeated in 1 Joh. 4. 12. *No man hath seen God at any time.* And *Paul* hath a place to the same purpose, 1 Tim. 6. 16. *Who only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen, nor can see.*

There are but three waies that can be imagined, by which man, in a state of mortality, can see God in his *Essence*: either it must be by his

Bodily eyes,

or by the *eye of Reason,*

or by the *eye of Faith.*

But a man cannot see God by any of these, therefore no man can see God in that sense.

1. The eyes of our bodies cannot behold the *Essence* of God.

First, No man can see God by his *Bodily eye*; for the very *light* wherein he dwelleth, is *inaccessible* to the eye of sense; we cannot so much as see our own *souls*, or the *Angels* that are *inferiour spirits*; How then shall we be able, with our *bodily eyes*, to see the *Father of spirits*, the *Lord of glory*? The *Israelites* could not so much as endure the shining of *Moses* his face; How then can the eye of the body be imagined capable of that infinite glorious light, that is in the *essence of God*? And yet there is a place that speaks, as if a man, in the state of mortality, by his bodily eyes, had seen God, Gen. 32. 30. *Jacob called the name of the place Pennel; for I have seen God face to face, and my life is preserved.* Here is a man in the state of mortality, that saw God face to face. For this ye must know, that *Jacob* did indeed see God, but God in a *representation*, not God in his *essence*. He saw the *Second Person in the Trinity* in the shape of a man, that wrestled with him. This was all the sight of God that he had. The *Second Person in the Trinity*, before he took the nature of man, took the shape of man; such a shape had *Christ* taken here, in which he wrestled with *Jacob*; and this is that God which *Jacob* saw face to face, not God in his *essence*, but God in a *representation*. And that very thing of God, appearing in the Old Testament in a *representation*, to the eyes of the body, sheweth, that he
never

never appeared to them in his *essence*, because his *representations* are *many*, and his *essence* is *one*. He appeared in a Bush to *Moses*, and to *Elijah* in a still Voice; to *Jacob* as a Wrestler, to *Joshua* as a Captain of the Lord's host. These were all *representations*, that God was pleased to make of himself; and thus men saw him. But his *essence* all this while was invisible, neither could it be diversified as his *representations* were, being but *one*. That is memorable which *Isaiah* saith, Isa. 6. 5. *Mine eyes have seen the King, the Lord of hosts*. The Jews took this advantage against him, and said, he was a false Prophet; Why? He said, he *had seen the King, the Lord of hosts*; whereas God saith to *Moses*, *Thou canst not see my face and live*. Therefore they put him to death. No man can see God in his *essence*, and live. But *Isaiah* saw him, and he said true; but it was in a *representation*.

Secondly, No man can see God in his *essence*, no, not by the eye of *Reason*. *Reason* hath but three waies, by which it comes to the knowledge of God, and those are known to *Schollars* by these names, *Via causalitatis*, *via Remotionis*, and *via Eminentie*.

First, By way of *Causality*; and so reason comes to gather of God by all the creatures which it seeth lovely; and looks at all these as effects of God, as the cause of all, and so comes to the knowledge of God as the *first cause*. Thus *Reason* collects of God: But how far is this from seeing the *essence* of God? *Reason* discovers a God, but not what God is in his *Being*, onely that *He is*. For, no effect can shew the nature of its cause fully, but either such as manifesteth the whole force of the cause, or else such as is of the same kind with the cause; as burning, that sheweth the nature of the fire, because the fire, being a naturall agent, burns to the utmost of its power. Therefore burning sheweth what nature the fire is of, as carrying the nature of the force in it. As a child sheweth the nature of the father, because of the same nature with the father. But the creatures cannot shew God, because they are of effects different from him. These are parts of the way, but how little proportion is readd of him? *The thander of his power, who can understand?* Neither are the creatures of the same rank and kind

with

2. The eye of our Reason cannot behold him in his Essence: Reason knoweth God three waies.

1. By way of Causality.

with *God*, as the *child* is with the *father*; they are all of them *finite*, *God* is *infinite*. So that all that *Reason* can do this way, is, to gather, that there is a *God*, but not what he is.

2. By way of Remotion.

Secondly, There is the way of *Remotion*, by looking over all the creatures, and by setting aside whatsoever favours of imperfection in them, and ascribing the remainder to *God*. Thus we say, that *God* is *Immortal*, *Impassible*, *Impeccable*; because we say, that to *die*, to *suffer*, and to *sin*, are the *imperfections* of the *creature*. *God* cannot *sin*, *God* cannot *die*, *God* cannot *lie*, *God* cannot *suffer*. But this still comes short of seeing *God* in his *essence*; for, by this, we see what *God* is not, not what he is, by this way of *Remotion*.

3. By way of Eminency.

3. The third way, which is a way of *Eminency*. *Reason* goeth over the *creatures* once again, and looks whatsoever is good in them, and favours of perfection in them; and ascribes that to *God*, as the *Author* of those perfections. So, when it seeth in *Man*, *wisdom*, and *strength*, and *goodness*; *Reason* can ascribe to *God* (as the cause of them) a more *eminent goodness*, and *wisdom*, and *strength*. And this is the nearest, and the farthest, *Reason* can go. And yet in all these, it cometh short of the *essence of God*; because in this way, it findeth out what he is, rather in regard of his *qualities*, (speaking after the manner of men) than what he is in his *essence*. Thus we cannot see *God* in his *essence*, not by the eye of *Reason*.

3. The eye of Faith cannot apprehend God in his Essence.

There is onely one more, that is, the *eye of Faith*, which goeth a great deal further into the knowledge of *God*, than *Reason* can; and yet we cannot apprehend *God* in his *essence*, not by the *eye of Faith*. Thence it is, that faith is opposed to sight, 2 Cor. 5. 7. *We walk by faith, and not by sight*. Implying, that all the while we have no higher principle than faith in us, all that while we come short of *God*, to see him face to face. 1 Cor. 13. 12. *Now we see through a glass darkly, but then face to face*. Then, speaking of a time after this life, *when that which is perfect is come, and that which is imperfect shall be done away*; Then, face to face,

face, not till then. Here, by the eye of *faith*, we see as through a glasse darkly; These are two excellent expressions, though something darkned by the *Translation*. For it is, as through a glasse, & in a riddle; here is the glasse to the eye, and the riddle to the eare; both imply, that faith giveth us but a dark knowledge of God, in comparison of the light of glory. What we see in a *glasse*, we see by *reflection*; The *Angels* see *God* face to face, by direct beams. We see him as in a glasse, the glasse of the Creatures, and of the Scriptures; There shall be no need of these glasses in Heaven, where all Ordinances shall cease, and God shall be all, in all. But here, as through a glasse, and as in a riddle. What men apprehend in a riddle, they may have true apprehensions of it; As in the *riddle*, that *Sampson* put forth. But it doth not convey a thing so clearly, as if it were spoken in plain words; Whatsoever we see, we see it, as in a *glasse*. Whatsoever we hear, we hear, as in a *riddle*; but then, *face to face*, faith the *Apostle*; then we shall see him, as he is, 1 *Joh*. So now, ye have had an explication of this proposition, according to the first sense; *That no man hath seen God at any time*. That is, *No man, in the state of mortality, hath a beatificall vision of God in his Essence*. Judges 14.14.

I proceed now to the second. That, *No man here, attaineth to a Scientificall vision of God*, in reference to his *Counsell*; That also is proper to *Christ*. Compare, if you please, *Joh*. 6. 46. with *Luk*. 10. 22. In *John*, thus of that; *No man hath seen the Father, save he, which is of God, he hath seen the Father*. What is that? *Luk*. 10. 22. *No man attaineth a scientificall vision of God here, in reference to his Counsell*. *All things are delivered to me of my father, and no man knoweth who the Son is, but the father, and who the father is, but the Son, and he to whom the Son will reveal him*; *Seeing*, is usually put for *knowing* in Scripture, and *seeing of God*, for the *knowing of his Counsell*. This, onely *Christ* doth. Therefore, called the *wonderfull Counsellor*, *Isa*. 9. 6. He could not be a *Counsellor* to us, in discovering the great secrets of God, if he were not first privy to Gods secrets. Who but *Christ*, could have made known that way of salvation,

tion, which he hath opened through his owne flesh, to the way of Heaven. It was impossible, for *Angels*, or *Men*, to have found out a way to have been recovered to God, (when man was once fallen) had not *Christ* revealed it; This knowledge of God, no man hath. For he saith, *Rom. 11. 34.* (having said, vers. 33. *Oh the depth of the riches, both of the wisdom, and knowledge of God; How unsearchable is his wisdom?* He addeth,) *Who hath known either the mind of the Lord, or who hath been his Counsellor?* That, is proper to *Christ*. No man may assume it; I say no more of it here, because it will come in again in the next Clause. *The only begotten Son, who is in the bosome of the Father.*

Come we now to the Observation, of the *invisibility* of God; for Application.

Use 1.

First, By way of *reproof*; we might from hence take occasion of lashing the *Papists* in the first place; And in the next place, *the disputers of this World*, and especially, the *Arminians*.

Popish Idolatry reproved:

The *Papists*, First, and that both in point of their *Idolatry*, and of their *boasting* of their *Idolatry*.

First, *No man hath seen God at any time*; And yet they presume to make Images of Him, *visible shapes* of the *Invisible God*, *Deut. 4. 15, 16.* *Take ye good heed to yourselves, for ye saw no manner of similitude, on the day that the Lord spake unto you in Horeb, out of the midst of the fire, lest you corrupt yourselves, and make you a graven Image; the similitude of any figure, the likenesse of Male, or Female.* If we will be worshipping any Image of God, let us worship *Christ*, who is the *expresse Image* of his *Father's Person*; And no Image of God, but *Christ*, may be worshipped. They were wont to kisse their Images of old; Ye know what God saith of so many souls, *who have not bowed the knee to Baal, nor kissed him.* In reference to this, *kisse the Son*, *Psal. 2.* *No man hath seen God at any time*: And yet, if you believe them, they tell you strange stories of some of their *Grandees*, that have seen the blessed *Trinity*; as they say of one *Matinius*, that was continually

1 King. 19. 18.

nually incompassed with the glorious light, either of the *whole Trinity*, or of some *glorious Person* of the *Trinity*. As he said of a *Jesuite*, That he lay a long time in prison, because, during his life-time, he had not earnestly desired to see the *glorious Trinity*. They shall never make me believe, that God will discover to any *Jesuite* of them all, what he denied to his servant *Moses*.

I come to what is more for *Edification*, to refute the *great disputers of this World*; and especially, the *Arminians* refuted. *Arminians refuted.* *ans*, that speak, as if they were privy to the *Counsels* of God, and had a *Scientificall vision* here below; and therefore, will believe no more, then they can bring within the compass of their owne reason. Not considering what *Job* saith, *Job 33. 12, 13. Behold, in this thou art not just, I will answer thee, That God is greater then man; why dost thou strive against him? for he giveth not account of any of his matters.*

Two Queries are made by *Paul*, that might stop the mouths of all over-curious *Querists* in the World. *Nay, but oh man, Who art thou, that repliest against God?* There are too many, that are ready to reply against God, to chop logick with their *Maker*; when they will not believe, what God revealeth, because they cannot fathome it, *1 Cor. 1. 20. Where is the Wise, and the Scribe, and the Disputer of this World?* The *disputer* of this world, (and, *Emphatically, Of this world;*) because, there will be disputing in the next World. *Then cometh the day of the Revelation of the righteous judgements of God*, as *Paul* speaks, *Rom. 2.* When God will make it apparent to every man, that, whatsoever he hath said, is *True*; and whatsoever he hath done, is *Just*; whether we can believe the *truth* of the one, and consent to the *Justice* of the other, yea, or no. Therefore, it is good to take the counsell of *Augustine*; *Vis in disputare mecum? Potius admirare mecum:* Wilt thou be disputing with me? rather wonder with me, and cry, *Oh Profunditas, Oh the depth!* Let us, both thou, and I, agree in fearing, and trembling at the *Counsels* of God; lest we, both, perish for our Curiosity, in searching too farre

into them. And of all *Disputers*, none more guilty in this kind than the *Arminians*, therefore I name them. Men that take upon them to state the *Decrees of God*, as if they had been of his *Council*, when he made them; men that seem to wade where *Paul* was past his *depth*, which made him cry, *O the depth!* They make it clear to you, to give you a reason of all God's *Decrees*, if you take for granted what they say. If you ask them, Why *Peter* was elected, and *Judas* not? they say, Because God foresaw *Peter* would believe, and *Judas* not. Why *Peter* was saved, and *Judas* not? Because *Judas* willed to persevere in sin, and *Peter* did not. Are not here men of God's *Council*, that leave nothing unsearched? Saith *Paul*, when he was discoursing of these high points, Rom. 9. 13, 14. *It is written, Jacob have I loved, and Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid.* He speaketh as a man puz'd and non-plussed at the thoughts of this, how God should come to chuse *Jacob*, and hate *Esau*. He saw no unrighteousness with God; God hath done it, and therefore *just*. And yet these people speak, as if they could have fetched *Paul* out of his *non-plus*, which is but to say, That God foresaw that *Jacob* would believe, and *Esau* would not; therefore he loved the one, and hated the other. So as a man, according to this reckoning, may learn more in *Arminius* his *School* in a few daies, then *Paul* had learned in the *third heavens*. Let us take this for a conclusion: As God cannot be seen in his *Essence*, so not known in his *Counsels*, to any man on this side Heaven.

Use 2.

2. The second Use is this, *No man hath seen God at any time.* Why then, let us all from hence be set to long for heaven, where we shall enjoy that, which is not attainable by any man here below; a *sight* of God, a *beatificall sight*, a *scientificall sight*: ye shall have them both there in one place, 1 Cor. 13. 12, 13. *Now we see through a glasse darkly, but then face to face; there is the beatificall. Now I know in part, but then shall I know even as also I am known; there is the scientificall.* St. *John* tells you in another place, a speech, that might set the hearts of the people of

of God a leaping within them for joy, to think of that day;
 1 Joh. 3. 2. *Beloved, now are we the sons of God, and it doth* Excellent things are
not yet appear what we shall be: but we know, that when he spoken of the
shall appear, we shall be like him, for we shall see him as he City of God.
is. Who would not long for this day, and for this appearance? *When he shall appear, we shall see him as he is.* No
 day so joyfull as this, to the people of God. The Sabbath,
 that is a joyfull day; therefore the Saints have learned, to
call the Sabbath a delight, as it is in *Isaiah*. Behold here
 a rest for the people of God, an *eternal Sabbath*, a *Sabbath*
 that hath no working-day after it; a *Sabbath*, which
 whosoever hath once arrived at, shall rest from his labours
 for evermore. It was a joyfull day, that, when the people
 of *Israel* passed over *Jordan*, and got into the land of *Canaan*,
 which they had been so long looking for. Think of
 that spirituall *Canaan*, of which the other was but a type,
 flowing with better *milk and hony*, in likeness to God,
 and *vision of God*. *We shall be like him, and see him as he*
is. If *Moses* longed for that, think what cause the people of
 God have, to long for the other, because there, they shall
 have the sight of God. The year of *Jubilee* was a joyfull
 time, before the appearing of Christ. When we shall be re-
 stored to that we fell from in *Adam*, we shall partake of
 the glorious liberty of the sons of God, as the *Apostle* speaketh.
 But that which is so joyfull, is the sight of God, which
 cannot be attained till then. The very sight of *Christ* in the
 flesh afforded much joy. *Simeon* got him in his arms, and
 desired to die; *Now let thy servant depart in peace, for mine*
eyes have seen thy salvation. The *Greeks*, *Joh. 12.* they
 came to *Philip*, and said, *Sir, we would see Jesus.* It was a
 joyfull sight to see Christ, even in the flesh, What is it then
 to see Christ in his glory, and God in his *Essence*, as far as
 a finite creature can be capable of such a sight. If the *Disciples*
 upon the Mount were so over-joyed with the sight
 of *Christ*, and two glorified creatures with him, *Moses* and
Elias, so as *Peter* forgot himself there; What joy will there
 be in the souls of men, that come to see Christ attended
 with thousand thousand times ten thousand Saints and
 Angels,

Angells, *not Christ transfigured, but Christ in his utmost glory?* Wonder not, if I speak but *Balbusantèr* of these things, for all words come short; let us make it up in affections. Learn to long for this sight, and for that place where it is attainable.

Caution, how
to walk that
we may see
God.

But then take this with you, before I leave the Point, Be carefull, as you desire to have that, which you cannot attain here, a *beatificall* and *scientificall* sight of God; be carefull to walk in *Purity*, and in *Peace*; for the sight of God is promised upon these conditions.

1. In Purity.

First, In *Purity*. Matth. 5. 8. *Blessed are the pure in heart, for they shall see God.* It is not for every eye to see God; the pure in heart, they shall see him. Sore eyes cannot endure to see the light, impure souls shall never be honoured with the sight of God. The *Jews*, whom *Christ* was speaking to here, were men that stood much upon *legall purifications*: He putteth them off from them, and saith, *Blessed are the pure in heart.* A man that was not *legally pure*, might not come to see God in the *Sanctuary*; so will *morall uncleanness* much more keep us from the sight of God in *Heaven*. *Walk in Purity.*

2. In Peace.

I, and in *Peace* too; so saith the *Apostle*, Heb. 12. 14. *Follow peace with all men, and holiness, without which, no man shall see the Lord.* As not without *holiness*, so not without *peace*. He that hopeth to see the *Prince of peace* in another world to his comfort, must carry the *Son of peace* here. That of *Augustine* is an excellent speech, which he writeth concerning this subject of seeing God; (in his hundred and twelfth *Epistle*, where he had disputed largely about this thing, he taketh himself off, and saith,) "Let us be
"wise to sobriety, and not be too full of heat. In the car-
"rying on of this Argument, let us dispute fairly, lest while
"we seek, in a way of contention and bitterness, how God
"may be seen, we lose that peace, without which, God
"cannot be seen. *Follow peace and holiness, without which, it is impossible to see the Lord.*

The Intimacy
of Christ with
his Father.

I come now to the second thing, the Intimacy of *Christ* with the Father, which lyeth in these words,

The

The onely - begotten Son, which lyeth in the bosome of the Father.

Christ is the onely begotten Son, that is in the bosom of the Father: that lyeth clearly in my Text. Of his being the *onely begotten Son*, I shall need to say nothing now, because I spake before to it upon the fourteenth Verse, *And the Word was made flesh, and dwelt amongst us, and we beheld his glory, as of the onely begotten of the Father, full of grace and truth.*

This expression is to be opened here, *Which is in the bosome of the Father*, ὁ ὢν *which is*, not, *which was to be before the Incarnation*; or, *which was to be in the bosome of the Father, after the Ascension*; but, ὁ ὢν, *which is in the bosome of the Father*. When these words were uttered; and in every moment of time; yea, from eternity, *Christ is in the bosom of the Father.*

The phrase, I take it, implyeth these three things.

The *unity of Natures.*

The *dear nesse of Affections.*

The *communication of Secrets.*

First, It implyeth *unity of Natures*; and so there is something more in εἰς τὸν κόλπον, then ἐν κόλπῳ; more in *unity of Natures*, then *distinction of Persons*. In the bosome of the Father. The word is, εἰς τὸν κόλπον, not ἐν κόλπῳ. But, for the *unity of Natures*, they use εἰς. Thus the bosome is the child's place. Look to the Scripture-expressions. Ye find *Moses* speaking of himself as a *father*, carrying *Israel*, as a *child*, in his bosome, Numb. 11. 12. *Have I conceived all this people, have I begotten them, that thou shouldest say unto me, Carry them in thy bosom?* And so, in *Nathan's Parable*, 2 Sam. 12. 3. *A poor man had nothing, save onely a little ewe-lamb, which he had brought and nourished up, and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosome, and was unto him as a daughter. A daughter in the bosome.* And so

1. To be in the bosome of the Father, implyeth unity of Natures

so accordingly here, *The onely begotten Son, that is in the bosome of the Father*, to shew the *unity of Natures* that is between the *Father* and the *Son*; *Christ* being *God*, co-equall with the *Father*.

2. It implyeth
dearnewe of
Affection.

Secondly, As it implyeth *unity of Natures*, so it implyeth *dearnewe of Affection*. *Bosome*, as it is for *children*, so for *nearnewe of Relation*. *The wife of thy bosome*; and, *The husband of thy bosome*. Deut. 28. 54. *His eye shall be evill towards the wife of his bosome*; and verse 56. *Her eye, speaking of a wife, shall be evill against the husband of her bosome*. Because of those dear affections, which that nearnewe of Relation, as that of Marriage calleth for, between man and wife. *John*, the beloved of the Lord, ye find him lying nearest *Christ*, even in his *bosome*, Joh. 13. 23. *And there was leaning on Jesus his bosom one of his disciples; whom Jesus loved*. The posture of *leaning upon Christ's bosome*, was an argument that *Christ* loved him. In this sense, *Jesus* is the *Son* of the *Father's bosome*, because the *Son* of the *Father's love*. *He shall translate us into the kingdom of the Son of his love*. *This is my beloved Son, in whom I am well pleased*, saith the Voice from heaven.

Matth. 3. 17.

3. It implyeth
communicati-
on of Secrets.

Thirdly, Being in the *bosome*, implyeth *communication of Secrets*; the *bosome* is a place for them. It is a speech of *Tully* to a friend, that had betruisted him with a secret, *Crede mihi, &c.* Believe me, saith he, what thou hast committed to me, it is in my *bosome* still, I am not ungirt, to let it slip out. But Scripture addeth this hint too, where it speaketh of the *bosome* as the place of Secrets, Prov. 17. 23. *A wicked man taketh a gift out of the bosome, to pervert the waies of judgment*, speaking of a bribe. Prov. 21. 14. *A gift in secret pacifieth anger, and a reward in the bosome expiatieth wrath*. Here is *secret* and *bosome* all one, as *gift* and *reward* are one. So, *Christ* lyeth in the *Father's bosome*; this intimateth his being conscious to all the *Father's* secrets. So have ye an opening of this phrase. Much is to be

1. Give the
same Worship
to *Christ* as to
the *Father*.

First, Seeing *Christ's* being in the *bosome* of the *Father* implyeth *unity of natures*, this should teach us to give the same

same worship to Christ, as we give to the Father, because there is the *same nature* in both. It is that, that Christ expecteth and calleth for, Joh. 5. 23. *The Father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.* Jesus Christ requireth the same honour, which we give to God the Father; it is fit he should have it, and it is fit this honour should be pleaded for, now in this age, wherein many plead against the *Divinity of Christ*. We should give him the same honour that we give to the Father. *Heb. 1. 6. When he bringeth him in as the first-born of the world, he saith, Let a'l the Angels in heaven worship him.* If they, then how ought all the world to worship him? We should give him the honour of *Invocation*, praying to him, as Stephen did, when they stoned him; he called upon God, and said, *Lord Jesus receive my spirit.* As with *Worship*, and *Invocation*, so with *Faith*. It is said, that *Abraham gave glory to God, by believing in him.* We should give honour to Christ, by exercising the act of believing in him; this he called for, *Let not your hearts be troubled; ye believe in God, believe also in me.* He is the proper object of faith, as he justifieth. *Circumferentia fidei est Verbum Dei, sed Centrum est Deus.* The whole Word of God is the circumference of faith; every thing learned in it, is to be believed: But the center of faith (as the *Word* justifieth) that, is the *Word, God*; that, is Jesus Christ, blessed for evermore.

Joh. 14. 1.
Christ the
proper object
of Faith.

Secondly, His being in the bosome of the Father, implieth the *dear nesse of affection*, between the Father, and the Son. And this teacheth us (who are bound to be followers of God, as dear children) to set our affections upon Christ, because God doth so; He, who is the *Son* of God's love, should be the *object* of our love. God hath a *bosome* for Christ, we should have a *bosome* for Christ too; It is said of *Ignatius*, that, after his death, his body being opened, the name *Jesus* was found written in his heart. That is a *fable*, yet hath a good *morall*; every soul should have *Jesus* written

2. It teacheth
us to set our
affections up-
on Christ.

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written in the heart ; because the love of the heart should be bestowed upon *Christ*, as the *noblest object*, and best deserving it.

Again, ye have an expression that comes home, to that in the Text, *Cant. 1. 13.* (ye shall see where the Church laid *Christ* ;) *A bundle of myrrhe, is my well-beloved to me, He shall lie all night between my breasts.* Here the Church maketh a room for *Christ* to lie in her *bosome* ; This is a most *significant* expression, This comparing *Christ* to a bundle of *myrrhe*, which is of a bitter tast, but a sweet smell. And so, fitter to represent *Christ* Crucified ; in whose death, there was a concurrence of these two, *bitternesse*, and *sweetnesse*. Nothing so bitter in it self, as the *passion* of *Christ* ; the token of which, was the *paschall Lamb*, which was to be eaten with *bitter herbs*. He indured more, then we can comprehend ; His owne soul onely, could know that *bitternesse*. As there was a great deal of *bitternesse* in it, so a great deal of *sweetnesse* too, as in *myrrhe* ; *He offered himselfe to God a sacrifice, of a sweet smelling savour*, Ephes. 5. 2. saith the *Apostle*. *Myrrhe*, they say, is of speciall use to keep from putrefaction, to dry up moist humours ; therefore, they took *myrrhe* to inbalm *Christ's body* withall ; And such drieth up the superfluous humours of the soul. As *Physicians* say, That in nature, a bundle of *myrrhe* between the breasts is *Cordiall* ; surely, we have no such *Cordials* as *Christ* in the *bosome*. Therefore, *A bundle of myrrhe my beloved is to me, He shall lie all night between my breasts* ; Nothing so bitter as my sins were, but the crucifying of *Christ* ; and yet nothing so sweet, as that *Christ* was crucified for my sins, to take them away. Therefore, let us find a *bosome* to lay *Christ* in, for the time to come ; If we will be glad of his *bosome*, when we die. He will be content to lie in ours now, if we will but receive him ; Certainly, it concerneth us to know what we do with our affections : How we bestow our love. Loe, here is an *object*, to be beloved, more then the *wife* of the *bosome*, more then the *husband* of the *bosome* ; Here is the *Mediator* in the *bosome*. If any thing will draw-out love from

from us, it is the consideration of that love, which he hath shewed to us; *Love is the Load-stone of love.* See how he hath opened his bosome to us, how he hath exceeded all the patterns of love; We find in Scripture, *Rebecca* loved *Jacob*, better then *Esau*; Therefore, she put him into a way of getting the blessing. And when *Jacob* was afraid of the event, lest his father should curse him, *The curse be upon me my son*, saith she; The Lord putteth us into a way of getting an eternall blessing from God the Father, and for the procuring of this, he himselfe is become a curse for us. *He was made sin for us, and a curse, that we might be made the righteousness of God in him.* *Jacob* loved *Rachel*, better then *Leah*; therefore, was content to serve so many years. For us, the Lord took upon him the form of a servant, and in that form served for us three and thirty years, and more, here in the flesh. *Jonathan* loved *David*, and, to manifest his love, he put his owne garment upon him; *Christ* so loved us, as to cloath us with his owne righteousness. *David* loved *Mephibosheth*, and therefore set him at his owne Table, to eat bread continually, though he were lame. *Christ* so loveth us, notwithstanding all our lameness, and imperfections, as to provide a Table for us, where we shall one day sit down with *Isaac*, and *Jacob*, in the Kingdom of Heaven. Beloved, do you provide a room for *Christ* in your bosomes; and he will provide a room for you in *Abrahams* bosome, yea, in his owne.

Thirdly, This being in the Fathers bosome, *John* 1. 3. It teacheth communication of secrets. Let us learn from hence, to go to us to go to *Christ* for Illumination, that he who knowes the secrets of the Father, would discover them to us; so farre as they are necessary for our salvation, or the edification of our brethren. Whither should we go, but to the great Counsellour, for advice? The Disciples took this course, *Luk. 11. 1.* One of the Disciples, said to him, Lord, teach us to pray. So, Lord teach us to hear, Lord teach us to meditate, and, Lord teach us to confesse; to go to *Christ* for all teaching. If any man want wisdom, let him aske it of God, *Jam. 1. 5.* Who giveth to all men liberally, and upbraidenth not;

not be wise to Salvation, unless *Christ* be made wisdom to us: otherwise, the Devill will be too hard for us, he is so cunning, and subtile, as to make fools of us. As soon as a subtile man will cheat a Child of what he hath, so soon will the Devill cheat us; There are *wisdoms of the Devill, depths of Satan, mysteries of Iniquity*. How shall we be able to shun these, to avoid the danger of them, if we be not instructed by *Him*, who knoweth the secrets of the *Father*? As there are mysteries of *Iniquity*, so of *Godlinesse* too. The *Gospel* it selfe, *Paul* calleth it, *wisdom in a Mystery*; And that even amongst the perfect, 1 Cor. 2. 6. *Howbeit, we speak wisdom amongst them that are perfect*, ver. 7. We speak the wisdom of God in a *mystery*. Which *mystery*? wisdom in a *mystery*: such, is the *Gospel*. So *mysterious*, that one *mystery* is wrap't in another; *wisdom in a Mystery*, and that *hid*, and that amongst the perfect. How shall we come to find out this wisdom, if the *Lord Jesus*, the wisdom of God, be not made wisdom to us? As there are *mysteries* in every point of *Doctrine*, so there are *secrets* in every point of *Practice*; which without the help of *Christ*, we cannot come to be made masters of, Psal. 25. 14. *The secrets of the Lord are with them that fear him*; In every duty we can put our hands to, there is a *secret*. It is a Common thing to pray, but to pray in the *Holy Ghost*, is a great *secret*; It is a Common thing to come to the *Lords Table*, but to discern the *Lords body*, that is a *secret*. It is a Common thing to hear the *word*, but so, as it may be mixt with faith in us, that is a *secret*; To keep the *Sabbath* is a common thing; but, to call the *Sabbath* a *delight*, that is a *secret*. Would we be acquainted with the secrets of the power of *godlinesse*, let us go to *Jesus Christ*, who is onely conscious to all the *secrets* of God; seek to him, that he would reveal them to us by his Spirit; for, *He is in the bosome of the Father*. So I have done with the second thing.

I come now to the third thing, concerning the discovery of the Father by *Christ*.

He hath declared him.

You have heard of a two-fold sight of God, a Beatificall, and Scientificall vision.

A Beatificall Vision, in Reference to his Essence.

A Scientificall Vision, in Reference to his Counsell.

And that Christ, the onely begotten Son, may not be excluded from either of these; the next Clause implieth, *Which is in the bosome of his Father.* I say, It implieth, That Christ the Son hath a beatificall vision of God the Father, even in his essence; here, while upon the face of the earth, amongst the Children of men. And besides this, He must needs see the essence of God, that is, essentially, God himselfe.

And His lying in the bosome of the Father, implieth, That he could not but have the scientificall vision of the Father; Hence we inferre, that none is fitter, to declare the Father, then he that saw the Father, and none more able to shew forth the mind and the Counsell of the Father, then he that lay in the Father's bosome.

The onely begotten Son, which is in the bosome of the Father, He hath declared him.

The word in the Originall is, *ἐξηγοῦται*. There is an *Emphasis* in the expression, and *Erasmus* noteth, that *ἐξηγοῦται*, *de eo dicitur, qui res alioqui latentes, & obscuras, planè ac dilucide declarat*; It is oftentimes spoken of him, that revealeth obscure and hidden things, and maketh manifest, things otherwise not to be revealed. And it is properly to be applied, to Divine and Heavenly Mysteries; Hence there ariseth a difference between *ἐξηγοῦται*, and *ἐκμύνηται*. The first is properly applied to divine and heavenly mysteries; the other to vulgar, and things more obvious, and common. And some think that Christ in the beginning

ginning of this Chapter, is called ὁ λόγος, the *Word*, because he is τὸ πατρὸς ὁ διερμηνευτής, the Father's *Interpreter*; or he that declareth the mind, and will of the Father.

So then, Concerning the discovery of the Father by Christ, two things are to be observed.

First, The person declaring, *Christ*.

Secondly, The person declared, *the Father*.

First, The person declaring. From hence note two things.

The Fittesse of the Messenger.

The Fulnesse of the Message.

First, The fittesse of the Messenger, - by whom in these latter times, the deep mysteries of the Father's Divine essence, and will, (so farre as is necessary to Salvation) is declared. For Jesus Christ the onely begotten Son of God, that lay in the bosome of the Father, who is the expresse Image of his Person, *Heb. 1. 3.* hath shewed to us the Invisible glory, and made it visible; so farre, as we are capable to behold it. An expression you have to confirm this out of the mouth of Christ himselfe, *Matth. 11. 27. All things are delivered unto me of my Father, and no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whom soever the Son will reveale him, Joh. 6. 46. No man hath seen the Father, save he that is of God, he hath seen the Father.*

Secondly, The fulnesse of the Message, that Christ hath declared, which is indeed, Every thing necessary for man's Salvation; and whatsoever Christ hath declared, is true, profitable, wholesome, and sufficient. Therefore, no leaving the Word of Christ, and flying to human Traditions: for saith he, *Joh. 3. 11. Verily, verily, I say unto you, we speak that we do know, and testifie that we have seen, And, Hebr. 1. 1. God, who at sundry times, and in diverse manners, spake in times past unto the fathers by the Prophets, hath in these last dayes spoken unto us by his Son.* The words in the originall are, πολυμερῶς, καὶ πολυτεγῶς, by piece-meal, darkly, by riddles, and visions formerly: but now, he hath clearly

clearly declared, not onely *himselfe*, by his Son, but whatsoever else (so much as our frail natures and weak capacities can reach unto) tending to the salvation of all the Elect of God.

Secondly, The next thing is the *Person declared*, That is the *Father*, or the mind, and will of the *Father*, or, more plainly : Christ, that lay in the bosome of the *Father*, hath declared from the *Father's* bosome, the glorious mystery of man's Redemption ; his Justification by faith, and the way to everlasting happinesse, and glory.

I now go on to as brief an Application.

First, Doth Christ declare the mind of the *Father* ? get then Intimacy, and Familiarity with Jesus Christ ; Take Him into thy heart, that lay in the bosome of the *Father*. For what greater stay can we have in the time of trouble, and what more supporting Comfort and consolation in the hour of Temptation, than to be acquainted with, and united to him, that is the Churches Head ; and our Lord, and Saviour, the onely begotten Son of God ; and to lye in the bosome of the *Father* ?

Secondly, Take notice of the Dignity of a Christian ; that hath so able, and so gracious an Interpreter, even the Eternall Son of God. He it is, that to us declareth the will, and layeth open the whole Counsell of his *Father*.

Thirdly, Let dignity oblige you to duty. If Jesus Christ declareth the will of the *Father* : then, upon the life of your souls, it exceedingly much concerneth you diligently to observe, and carefully to attend unto what Christ declareth ; Learning alwayes to submit to the will of the *Father*, thus declared by his Son, that his Name alone may be glorified, and our souls Eternally saved.

FINIS.